

Correspondence

Not Beyond Recall

EDITOR: AS AMERICA strides on beyond its first fifty years, friends and readers everywhere will recall happy incidents and experiences. As a former employe in AMERICA's Business Office, I would like to recall a remarkable incident.

About 1911, then recently out of high school, this writer was in charge of the agents who sold AMERICA across the country for a commission. Among these agents was Louis Budenz, now of national renown, but then trying to work his way through a Catholic college by selling AMERICA. Mr. Budenz was in the habit of sending in nearly 100 subscriptions a week. He was the top AMERICA agent.

Time passed, and the Church, AMERICA and his Catholic friends lost sight of him. But a few years ago Mr. Budenz came back home to the Church which he very probably never completely abandoned.

Having resigned from the managing editorship of the *Daily Worker*, Mr. Budenz now writes a powerful anti-Communist column that is well received by almost every diocesan paper in the country.

GABRIEL A. ZEMA, S.J.

New York, N. Y.

A Suspicion

EDITOR: AFTER READING THAT LETTER FROM AN "EIGHT-YEAR-OLD" ABOUT THE "AWFUL" REDMOND RECORDS, I HOPE THAT A GROWN-UP ACTUALLY WROTE IT FOR THE—WELL, THE BOY—BECAUSE IF THE LAD WROTE IT HIMSELF, WHAT A SOPHISTICATED, LOATHSOME BRAT HE MUST BE AT 8!

INCIDENTALLY, DID YOU CHECK ON THE GENUINITY OF THAT LETTER? SOUNDS FISHY, BECAUSE I CAN'T BELIEVE A BOY OF 8 WOULD WRITE SO BRATTILY.

NAME WITHHELD

P.S. IF YOU PUBLISH MY LETTER, PLEASE DON'T PUT MY NAME AND ADDRESS BECAUSE I DON'T WANT TO GET IN TROUBLE WITH THIS BOY'S—OR GIRL'S—PARENTS.

A Touch of Green?

EDITOR: Every year on March 17 we are subjected to a gush of green-coated schmaltz. The cause of the commotion appears to be the celebration of the anniversary of the death of a minor Catholic saint by a group of people who trace their ancestry to a minor European island.

There will always be dispute about your statement (AM. 4/4, p. 9) that "everyone

is Irish on March 17." Only the Irish can make such a statement. Almost in the same breath you proclaimed "Ireland's historic identity with the best in Western civilization." Again, only an Irishman could make such a statement.

I pray that some day the Irish inferiority complex will disintegrate and then we will all have a bit more peace.

MARION A. TROZZOLO

Kansas City, Mo.

Berlin Crisis

EDITOR: Your editorial, "Presidential Posture on Berlin" (3/21), is magnificent. It sees the true and fundamental danger in Berlin—and indeed in all current international crises—as the complacency of the American people in general and official complacency on our military strength. But I find "desperately dangerous" your statement that "our bluff seems grounded in the wild hope that the Soviet Premier does

not really mean what he says." Such an assertion places us in the position of having to choose between appeasement and nuclear war. If Khrushchev means what he says, there is no other choice.

But does he mean what he says? If he does, then he is giving his East German satellite the power to involve Russia in a global nuclear war. Does any sane person really believe that he would hand so great an authority to a satellite, or even to a deputy? And yet, here are the facts:

Khrushchev has declared that if by May 27 the West has not agreed to join in setting up a demilitarized "free city" status for Berlin, he will turn over the Soviet sector of this city to East Germany, give her control of the access routes and consider any attempt to violate East Germany's borders as an act of war. East Germany could, if she wished, provoke an incident, or cause one through "miscalculation," and the Soviets would be bound to consider it as an act of war against herself. If Khrushchev means what he says, he means to give this power to a satellite.

It is not a "wild hope" when we say he is bluffing. Let us by all means call his bluff. But let us also be always militarily and economically strong, so that we may

Chairman: "ASSURED OF YOUR COOPERATION, GENTLEMEN, . . ."




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never be forced into a position where we may have to make concessions we do not wish to make.

In this war of nerves it is the duty of every grass-roots American to throw away his complacency and to let our Government realize that he knows the facts and the dangers, and that he has the courage and the desire to safeguard the Christian freedom which his ancestors won for him, and which, as Adlai Stevenson says, "must be re-earned in each generation of man." If our Government knows that our people are thoughtful, informed and courageous, the stronger will be its Cold War position.

Stamford, Conn. LOUISA D. KIRCHNER

Times Are Hard

[The following letter answers one from Fr. Patrick H. Collins, our circulation manager. It explains that a subscription was renewed. Ed.]

EDITOR: Why haven't I renewed my subscription to AMERICA? You're like the wife who decided her husband didn't love her when he came home without flowers for her anniversary. Actually, it was nothing personal; the poor fellow just didn't have enough change left from his lunch money! Faced with the need of four pairs of shoes for four pairs of little feet (and two big pairs that could certainly use them) the \$8 for my beloved AMERICA had to be shifted from the long list marked "Necessities" to the "Luxury" list—and you can guess that list is quickly trampled by those same four pairs of little feet.

You wanted to know why. That's it! However, happily for both of us, good St. Ann's school came up in February with another one of those "Parents! How Much More Can You Bear?" contests—this, for magazine subscriptions. Who was I to deny 60 third-graders an ice cream party, and my seven-year-old a pearl necklace?

My check—rather my husband's check for \$8 and AMERICA went to Grade III, another for \$3 and another magazine went to Grade I. So, you see, I can happily look forward to what often seems my only contact with the world outside, the weekly moment when the postman brings us AMERICA. So long live AMERICA, Catholic Press Month and school contests.

NAME WITHHELD
 P.S. No ice cream. Grade V won!

Further Greetings

EDITOR: It is a source of great pleasure for me to join the host of friends and supporters of AMERICA in extending sincerest congratulations on the magnificent manner in which this distinguished periodical has carried out its mission.

My memories and reading of your publi-

cation go back to its birth. As a pioneer among Catholic weeklies, AMERICA maintains the post of leadership which it assumed at its birth.

It is my prayer that abundant blessing will mark its continued success in its apostolate for God and country.

✦THOMAS L. NOA, D.D.
 Bishop of Marquette

Marquette, Mich.

EDITOR: The Diocese of Kingston, Jamaica, W.I. salutes AMERICA with gratitude and affection on its Golden Jubilee and wishes AMERICA lengthened years of fruitful service to the Church and the nations.

✦JOHN J. McELENY, S.J.
 Bishop of Kingston

Jamaica, W.I.

EDITOR: Just a wee small voice joining the chorus of admiration, congratulation and encouragement on the Fiftieth Jubilee of AMERICA.

I have followed it faithfully through the years, learning to appreciate it under the suggestion of a seminary director back in 1929. It has influenced my thinking, helped my preaching, enriched my conversation, formed my judgment and inspired my priesthood.

As we join you in joy and prayer of thanksgiving on the Jubilee occasion, we shall implore the best graces of the Holy Spirit on you and your next half-century.

ROBERT C. HUNTER, S.V.D.
 Provincial
 Divine Word Missionaries

Bay St. Louis, Miss.

EDITOR: You may well be proud of the last fifty years. AMERICA has been a sounding board for the best ideas in American Catholic life.

(REV.) FRANCIS BEAUCHESNE THORNTON
 Book Editor, *Catholic Digest*
 Port Washington, N. Y.

EDITOR: SPEAKING FOR THE DELEGATES AND MEMBERS IN ATTENDANCE AT THE LARGEST CONVENTION IN NCCM'S 39-YEAR HISTORY I EXTEND DEEPEST CONGRATULATIONS TO YOU ON THE OCCASION OF YOUR FIFTIETH ANNIVERSARY. WE WHO ARE YOUNGSTERS AT 39 OFFER RESPECTFUL APPRECIATION TO OUR VENERABLE ELDERS AT AMERICA FOR THEIR INVALUABLE CONTRIBUTION TO THE ADVANCEMENT OF CATHOLIC LAY LEADERSHIP IN THE UNITED STATES. MAY THE COMING YEARS SEE THE CONTINUATION OF YOUR SUCCESS AND THE FULFILLMENT OF THE WORTHY OBJECTIVES AMERICA HAS SET FORTH.

MARTIN H. WORK
 Executive Director
 National Council of Catholic Men
 Washington, D.C.

Current Comment

Mr. Herter's Appointment

On April 18 the President nominated Christian A. Herter to be Secretary of State. The Senate confirmed the appointment with rare unanimity on April 21.

At 64, Mr. Herter seems eminently qualified for his new post. He has had a long political career and much experience in international affairs. He came to the State Department in 1956 as an understudy to Mr. Dulles and was Dulles' own choice as a successor. Moreover, Mr. Herter will need no "breaking in" period before dealing with the present Berlin crisis.

Even so, the new Secretary takes up his tasks at some disadvantage. For two years he has been hidden by the long shadow of John Foster Dulles—"No. 2 man in a one-man show." Only time and good fortune can win for him the dominant stature of his predecessor, no matter what his talents may be. Moreover, it is unlikely that Mr. Herter will ever possess the broad freedom to create policy that belonged to Mr. Dulles as Secretary of State. The President's esteem and affection for the outgoing Secretary were unique.

The White House did not handle the Herter nomination with finesse. The delay in making the appointment and the fact that Mr. Eisenhower announced his choice without obvious praise and enthusiasm occasioned a wide suspicion that Mr. Herter does not have the complete trust of his chief. The Administration must act promptly to project a more favorable image of the new Secretary. Neither our Allies nor Khrushchev should be encouraged to doubt that Mr. Herter is the authentic spokesman of our foreign policy.

The Dalai Lama Talks

On April 18, safe in India and at last free to speak his mind, the Dalai Lama gave his version of the events that led up to his flight from Tibet. To Western ears his story had a familiar ring. The pattern it revealed of Communist treachery has been repeated over and

over in Eastern Europe during the postwar years. To a neutralist Asia which, up to the present, has pinned its hopes on an era of "peaceful coexistence" with Red China, the statement of the exiled ruler of Tibet must come with the fateful reverberations of a clap of prophetic thunder.

In Tibet "peaceful coexistence" has proved an illusion. From the very beginning, as the Dalai Lama pointed out, Red China violated a 17-point agreement signed in 1951 which guaranteed his country's autonomy in internal affairs. Those who resisted met death or condemnation to slave labor. Chief among the culprits in Red Chinese eyes were thousands of Buddhist monks, whose monasteries were in many cases destroyed. "As interference in the exercise of religious freedom increased," the Dalai Lama reported, "the relation of Tibetans with China became openly strained from the early part of February, 1959."

Indignation over the rape of Tibet has not been reflected in any positive action on the part of Asian Governments. New Delhi, Rangoon and Jakarta will probably continue to deal with Red China in a spirit of cautious neutralism. But, if these Governments are at all realistic, their caution will grow more pronounced. Tibet has demonstrated beyond doubt that Peking can't be trusted. Neutralist Asia has been warned.

Berlin Air Corridors

The unlimited use of the air corridors to West Berlin, an Allied right established in 1945 and confirmed at great risk during the 1948 blockade, is once more threatened.

The test incident took place on March 27, when a C-130 transport, flying the Berlin route at high altitude, was repeatedly harassed by Soviet fighters. A Soviet note of April 5 protested the U. S. flight as a "gross violation of the existing flight order" and maintained that Allied craft using the three air corridors have no right to fly above 10,000 feet.

The U. S. Defense Department flatly rejected the Soviet claim and affirmed our intention to continue high-altitude flights whenever it suits our needs.

For six months the USSR has been advertising its unilateral right to abrogate the most basic Allied claims regarding the occupation of Berlin and German reunification. The effort to turn the air corridors into narrow tunnels on the pretext of prescriptive right is an attempt to implement these unilateral claims on a relatively small scale. It must be met firmly; a weak policy on the air corridors could ultimately jeopardize the whole Allied position on Berlin.

Much of the British press, croaking dolorously in tune with Tass, has been demanding that the United States stop its "provocative" flights to Berlin—the American eagle must not scare off the dove of peace that is cooing on Khrushchev's shoulder.

Our own policy seems sounder and has not unduly alarmed our other Allies. Some day it may be necessary once again to supply Berlin by air. The workhorse of a new airlift would be the C-130. Now is the time to prove our right to use this carrier under its best operating conditions. If a new blockade should be imposed, we will not want to argue our claims; our hands will be full, trying to exercise them.

Cuban Premier Meets the Press

Millions of Americans got a good look at Premier Fidel Castro of Cuba when he appeared on a "Meet the Press" TV program on Sunday, April 19. They saw an enthusiastic young man. They certainly did not see a statesman.

The Cuban hero seemed very much the debater as he answered with questions of his own the questions that came from four reporters on the panel. When asked why he first announced that general elections in Cuba would come after 18 months—then after two years, and now after four years—Castro replied by asking why U. S. occupation forces in Cuba waited for three years before sanctioning elections after the Spanish-American War. A clever ploy, but he didn't answer the question.

When asked why a civilian government could not take over now, Dr. Castro explained that widespread unemployment had to be remedied first.

Most viewers did not see the connection. Moreover, they must have asked themselves who was going to say when unemployment was sufficiently reduced to allow for elections and a return to civic normalcy. Will Castro make this decision? How do we know he will ever?

In our country an excessively "young" look can be a handicap to a candidate for high office. Castro looks young and seems callow. For his country's sake, the Cuban Premier ought to set out to create just the opposite impression. We suggest he put those fatigues in mothballs, get a shave and buy a necktie. We wish him well, but we would like to find it easier to do so.

Knowing Their Religion

In *Information Bulletin* #21, just published by the Latin American Bishops Council (CELAM), the Catholic hierarchy of Central and South America insists once again that all Catholics be instructed in their faith. How necessary this is was shown by a survey conducted last year by U. S. Maryknoll Father James McNiff, director of CELAM's Confraternity of Christian Doctrine. Fr. McNiff found that in most of the 420 dioceses and other ecclesiastical units of the 20 Latin American republics catechists are few and poorly trained. Now, in *Bulletin* 21, the bishops indicate how they intend to meet this problem.

Among the steps they prescribe are the preparation of common catechisms, an intensified adult education campaign by the CCD and coordination of the CCD's instruction of children with catechism classes in the schools. In several countries there have been efforts to arrange for religious instruction in the schools. In Guatemala, for instance, President Miguel Ydigoras Fuentes issued a decree last October which permits the teaching of catechism in public schools for the first time in 87 years.

The preparation of modern catechisms and other teaching materials is most important in these days of increasing literacy among even the poorest classes in Latin America. A 195-page booklet, *General Index of Evangelical Literature*, issued last year by the Committee on Cooperation in Latin America of the National Council of Churches of Christ, lists 356 periodicals and

thousands of books and booklets in Spanish or Portuguese printed by Protestant groups for Latin America. Catholics in those countries need more literature and visual aids if they are to keep the faith of their fathers.

Anne Frank Abroad

The motion-picture version of *The Diary of Anne Frank* (see our review, 4/4, pp. 52-54) had its European premiere on April 17 at Amsterdam. This was the very town where Anne, during more than two years of heroic endurance, wrote what is certainly one of the most moving of contemporary testaments to the indomitable dignity of the human soul.

The showing at Amsterdam was attended by a distinguished audience that included Queen Juliana and Princess Beatrix; Catholic, Protestant and Jewish religious leaders paid tribute to Anne and to the superb film. The dean of the Amsterdam Catholic clergy, Msgr. G. Vandenburg, said that the great significance of Anne was that "she held up to the nations a looking glass that mercilessly reflects the character of our generation." With all its inhumanity, "this generation reflects a great nostalgia for freedom and peace and, above all, a nostalgia for God."

Many will view the film as merely a record of Nazi brutality to Jews. The key to the real meaning of the tragedy comes in the very last scene. The father, reading from Anne's diary, quotes a passage in which Anne says that despite all the sufferings they have endured she still feels that most people are fundamentally good. Closing the diary, Dr. Frank speaks the film's very last line: "She puts me to shame."

So does the spirit of one like Anne Frank put to shame anyone, even in this iron age of ours, who harbors hatred.

Religion—Come to the Fair

Many charges and countercharges hurtled back and forth about the imaginative conception and impressive execution of the U. S. exhibit at the World's Fair in Brussels last year. Whatever our success in showing Europeans how we live, Sen. Thomas J. Dodd (D., Conn.) is of the opinion that we made a cardinal mistake at Brussels. He is taking steps to make sure we do not repeat it

at the American National Exhibition, which will open in Moscow on July 25 and run for six weeks.

Writing to George V. Allen, director of the U. S. Information Agency, and calling the matter to the attention of the Department of State, Senator Dodd states:

It is incomprehensible to me that an American exhibit designed to portray the various aspects of American life should neglect one of its principal elements, the role of religion.

At Brussels, charges the Senator, "there was not a single display of a religious nature." This country therefore "missed a wonderful opportunity to demonstrate . . . the importance of religion in the development of our history and its great influence on contemporary American affairs."

Newly appointed Secretary of State Christian A. Herter has many things on his mind very likely more urgent and demanding than how to insure the religious nature of a U. S. exhibit. However, the picture we paint of ourselves abroad is important. Mr. Herter, we feel, would be well advised to talk Senator Dodd's suggestion over with Mr. Allen. A triple play—Dodd to Herter to Allen—might help win this propaganda game.

Food for Peace

On April 16 Sen. Hubert H. Humphrey introduced one of the most important bills in this session of Congress. The following paragraphs from the preamble—the bill is technically known as S. 1711, but Mr. Humphrey refers to it as the "Food for Peace Act"—explain both the challenge that called it forth and the urgent need for action.

A new fact of history, of which full account must now be taken, is that because of the increased productivity made possible by science and technology, there is no reason of physical scarcity for the continued existence of hunger—anywhere on this earth. . . .

This being so, massive hunger and suffering from want of clothing existing in the world in the shadow of unused present and potential surpluses of food and fiber are no longer tolerable, morally, or politically, or economically.

This new fact of history was partially recognized five years ago when Con-

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gress passed the Agricultural Trade Development and Assistance Act. Under that law we have sold abroad for local currencies surplus farm products valued at \$4.5 billion. We have given another \$2 billion of surplus commodities—some of it through private agencies—for the alleviation of famine abroad and for foreign and domestic relief. We have exchanged still another \$1 billion for strategic materials.

Senator Humphrey's bill would, first, expand that program. More important, it would clearly shift the emphasis from surplus disposal, with its overtones of self-interest, to positive and constructive effort for economic development and world peace. It merits the most serious attention of every member of Congress.

World Refugee Year

Few people forget that a war ended 14 years ago. But fewer may remember that thousands of its victims are still huddling in refugee camps. More shocking is the fact that 25 per cent of these camp dwellers are under 14 years of age. Our failure to gain repatriation or resettlement for them has meant the rise of a generation of homeless, landless and almost hopeless human beings.

Proclamation by the United Nations of a World Refugee Year to begin on July 31 dramatizes the refugees' plight. As Archbishop Karl J. Alter, chairman of the Bishops' Welfare and Emergency Relief Committee, stated on April 16, "refugees languish because of a restrictive process based on discriminatory laws and practices of some nations." The United States must take the lead in "the study and solution of refugee problems everywhere."

That such leadership belongs in the American tradition will be clear to any reader of Sen. John F. Kennedy's new pamphlet "A Nation of Immigrants" (Anti-Defamation League, 515 Madison Ave., New York 22, 50¢). The Senator rightly reminds us of the truth spoken by Pres. Franklin D. Roosevelt when he greeted a convention of the Daughters of the American Revolution as "Fellow Immigrants."

To their credit it should be noted that since the war American Catholics have helped more than 300,000 of the uprooted to settle in the United States. Yet the problems that remain are too great to be solved in a single World

Refugee Year. What is needed on our part is a new immigration policy that will be generous, fair and flexible. Nothing less is worthy of a land which grew to greatness as the "nation of immigrants"—many of them refugees of earlier times and generations.

No Treason Here

When Julien Benda published his *La Trahison des Clercs* in 1927, he was not talking about the "treason of the clergy." He referred rather to the failure of the European intellectual—largely anticlerical, as a matter of fact—to provide society with the leadership and service that his status required of him. The use of the word recalls the day when higher education was in the hands of the Church and when *clericus* was almost synonymous with scholar.

The modern *clericus* is more than ever a professional man from whom uncommon service is exacted. The priest is a trained man who must keep up with the needs of his calling. It was therefore a happy initiative of Loyola University of Chicago to sponsor a one-day symposium, April 9, on "The Priest in the Modern World." Attending the lectures and exchanges were priests from the

Letters to the Editor

Everybody likes to find a letter in his mailbox. We surely do.

We try to publish letters whenever we can find space in our Correspondence department. If you intend your letter for publication, please keep these points in mind:

►Be reasonably brief: long letters must be cut, and such surgery leaves your epistolary brain child laced with scars or painfully hobbled with adhesions.

►If possible, type your letter. Handwritten communications are welcome, too, but a triple-spaced, typewritten letter with plenty of margin on both sides is by all odds a favorite in the contest for space in Correspondence.

►A letter is like any other manuscript intended for publication: it is always improved by two or three preliminary draftings.

Archdiocese of Chicago and neighboring dioceses.

The sessions probed the sociological aspects of parish life, the phenomenon of population shifts to suburbia, the place of psychiatry in parish life and the conditions of intellectual as well as interior life of the modern priest. We were pleased to note that among the invited experts were several regular contributors to *AMERICA*, such as Joseph H. Fichter, S.J., John R. Connery, S.J., and Rev. Joseph N. Moody of the Archdiocese of New York. Loyola University hopes that this program and others like it in the future will provide a climate of discussion and research on significant issues important to the priest and his work. For the priest, as for the doctor, studies never end.

Family Living Costs

Reflecting the inflation that has been creeping through the land, the Heller budget for a San Francisco wage earner's family of four jumped 4.4 per cent between 1957 and 1958. To maintain a "commonly accepted" standard of living, the wage earner needed in October, 1958, an annual income of \$6,087 before taxes, or \$5,464 after taxes. After adjustments for differences in living costs, and excluding taxes, the Bureau of National Affairs estimates that the wage earner in Denver needed \$5,012; in Cleveland, \$4,908; in New York, \$4,841; in Boston, \$4,945.

Two things should be noted about this budget, which is prepared every year by the Heller Committee for Research in Social Economics of the University of California. In the first place, it is not a subsistence or low-income budget. It allows, for example, \$1,203 for rent, \$571 for transportation and \$414 for recreation. In the second place, the budget is so compiled, as the committee carefully notes, that "the total cost of the budget tends to exceed the average income of the occupational group involved." If the committee finds that over half the families interviewed own a certain gadget, the cost of that gadget goes into the budget. Many families, therefore, may lack that particular gadget and still enjoy the "commonly accepted" standard of living.

Conclusions from the Heller budget must, then, be cautiously drawn. If the reader cares to make some of his own,

he should know that toward the end of 1958 average hourly earnings in manufacturing fell a trifle short of \$2.20 an hour, which would come roughly to \$4,576 a year.

Vanishing Slums

The prodigious postwar exploits of the construction industry, which have been generously fueled by easy Government credit, seem finally to be winning the fight against slum housing. Recently the Census Bureau released the results of a survey of dilapidated dwellings made toward the end of 1956. (A

dilapidated dwelling is one that does not provide "adequate shelter or protection against the elements or endangers the safety of occupants.") The study showed that whereas rundown houses were 9.7 per cent of all dwelling units in 1950, they were only 7.6 per cent in 1956. In absolute terms, the number of dilapidated dwellings declined from 4.3 million in 1950 to 4 million in 1956.

Those who appreciate the close relationship between decent housing and wholesome family life will naturally rejoice over this evidence of improvement. However, they will scarcely feel any temptation to complacency. In a coun-

try as rich as ours, the existence of 4 million substandard dwellings is a persisting scandal that cries loudly for removal. And it will not be removed, we might add, without continued public assistance—on all levels of government.

Some people in the country, including a few popular syndicated columnists, still parrot the shibboleth of economic liberalism that all state power is uncreative, and that, as a consequence, government has no positive role to play in economic affairs. We suggest that these doctrinaires take a fresh and intensive look at the development of post-war housing in the U.S.A.

—Recalling Mr. Meehan—

AT THE NEAR approach of AMERICA's 30th anniversary, in 1939, the General of the Jesuits, Father Ledóchowski, wrote Mr. Thomas F. Meehan, K.S.G., of our staff, saying:

Your work has been doubly appreciated by successive editors of AMERICA, not only because it was done with graciousness and exactitude, but also because it gave evidence of scholarly research and appropriate knowledge. Yet its greatest merit lies in this, that so much of it was unseen of the world and unknown to men.

Three years later, on July 6, 1942, the morning mail brought a large square envelope to Fr. Francis X. Talbot, then AMERICA's Editor-in-Chief. It contained Mr. Meehan's story of how 33 years before he had come to AMERICA's first home, the Alsop mansion at 32 Washington Square West, to help the distinguished panel of learned but journalistically quite inexperienced Jesuit Fathers get out their new magazine. Covering the Ms. was a sprightly, brief note written in T.F.M.'s always vigorous, clear hand. The next day, as quietly and unobtrusively as he had always lived, Tom Meehan went to his Creator. He was aged 88 years, of which 68 had been spent in Catholic journalism.

There is no rule or scale with which to gauge all that AMERICA's fifty years owe this great and true "gentleman and scholar," who traveled to Campion House each day by subway and streetcar from his home in Brooklyn. Sister Natalena Farrelly, S.S.J., who contributed a scholarly *Memoir* on Thomas Francis Meehan (1854-1942) to the Monograph Series of the U. S. Catholic Historical Society (New York, 1944), lists 348 historical articles he wrote, of which 156 were for AMERICA and 168 for the *Catholic Encyclopedia*, more than any other single contributor to that monumental enterprise.

A personal friend of five archbishops of New

York besides our present Cardinal Spellman, Thomas F. Meehan undoubtedly possessed a richer store of information on the Catholic Church in the New York area than any other individual past or present. He had, besides, vast knowledge of the Negro and Indian missions. His interest in Mexico led him to public, for the U.S.C.H.S., a magnificent reproduction of Bishop Zumárraga's *Doctrina Breve*, oldest book printed in the New World.

Ever courteous, ever gentle and helpful, this knight of the library, the clipping file and the copy desk was an intimate part of AMERICA's inner life. In his last hours he was kept alive by his conversations over the phone with our learned porter and librarian Henry Christopher Watts, convert to Catholicism and ex-Anglican monk of Caldey. Yet all the king's horses and all the king's men—including Frs. Parsons, Blakely, Talbot and myself—could never persuade T.F.M. to set down his life career in writing. Modesty stubbornly prevailed, and there was also, most likely, the typical difficulty felt by a mind of utterly prodigious memory to see the woods for the trees.

As in many such cases, a certain mystery surrounded T.F.M.'s otherwise transparent ways. On one occasion I happened to mention to him that my father graduated from Mount St. Mary's College, Emmitsburg, Md., in 1853. The next day Mr. Meehan handed me a copy of that particular 1853 graduation program, fresh and unfaded. To my inquiry as to where he might have obtained it, he replied with merely a wag of his beard and a roguish smile. But wherever he had acquired them, his items of knowledge, dispensed without limit, were always authentic. Up to his very last breath Thomas F. Meehan was bent on enriching all men's minds and hearts with the riches of his own private treasury. We like to think that T.F.M.'s holy soul is close to us in these days of our Jubilee.

JOHN LAFARGE

Washington Front

They're Off - and Walking

BEFORE it is over, the contention for the Democratic Presidential nomination may well become a bitter struggle. Right now, however, the race between the four Senatorial aspirants is more like the children's game of Giant Steps. Each one in his turn takes a step forward. The difference is that at the moment no one can gauge the progress made.

Recently in Washington, having made a ten-day private trip to Europe, Sen. Stuart Symington of Missouri, who is being boomed as the "compromise" candidate, called a press conference. There was some desultory talk about Berlin and the U. S. Information Agency. Finally, the subject of politics came up. The Senator said he had "no plans and no organization" looking towards the Presidential primaries. Then someone asked if he would accept a draft. The Senator, with the air of a man who hears a long-deferred cue, responded promptly: "I am in the business of politics; I would never refuse anything like that."

The next week, Senate Majority Leader Lyndon B. Johnson of Texas, who has been coping with a small mutiny among the hands on Capitol Hill, made an appearance before the peaceful, almost pastoral, rally which climaxed the unemployment march on Washington. He promised a study of the unemployment problem and prompt action on remedial bills. The move brought him before a group whose favorite he is not and stirred speculation on his White House hopes.

When it was his turn, Sen. John F. Kennedy of

Massachusetts, the front-runner in all the polls, stormed into Wisconsin. He wouldn't say Yes and he wouldn't say No when asked if he intended to enter the State primaries next April. If in that contest Senator Kennedy were to beat Sen. Hubert H. Humphrey of Minnesota, who derives much of his strength from the farm areas, then Senator Humphrey would be likely to go to Los Angeles as a delegate rather than as a candidate.

Hardly had Senator Kennedy returned when Senator Humphrey headed for the West. He has mapped out by far the most ambitious itinerary of any of the entrants. His punishing tour takes him into five States, to innumerable meetings, press conferences and television appearances. The highlight of the pilgrimage was to be his speech before the California legislature under the benign eye of Gov. Edmund G. Brown, who has announced he will be a "favorite-son" candidate in the California primaries.

As they take their steps, the four men are all looking apprehensively or wistfully over their shoulders at Adlai Stevenson. Despite the fact that he is a two-time loser, Stevenson retains stubborn admirers who so far cannot be talked out of their contention that in better (i.e., non-Eisenhower) times he would do better. Stevenson has said that he will not run. Several members of his party have said he is not a candidate. The four contenders are not so sure. Disquieting reports that he is still the first choice of many circles keep drifting back. The only thing that would calm them completely would be for Stevenson to say flatly that he would not accept a draft.

Some people are complaining that the race seems to have started awfully early this time. There is only one real answer to that: the drive towards the White House never really stops.

MARY MCGRORY

On All Horizons

WELL DONE. The late V. Rev. Daniel W. Egan, T.O.R., president of the College of Steubenville (Ohio), who perished March 30 in a tragic fire, left his mark on the city. He died just as formal announcement was to be made of plans for the beginning of construction, this summer, of seven new buildings on the college's new 40-acre site.

►CANTATE DOMINO. The Pius X School of Liturgical Music, of Manhattanville College, Purchase, N. Y., begins its 43d summer session on June 29. Increased desire among Catholics for a deeper knowledge of the liturgy and liturgical music is expected to attract a large enrollment of laymen and laywomen. Further information obtainable

from the director, Mother Josephine Morgan, R.S.C.J.

►HEART OF THE MATTER. Founded only seven years ago, *Theology Digest* has a circulation of over 8,000, a large proportion of which goes to lay subscribers. Demand for back issues has been so great that Volumes I and II have now been reprinted in a single bound volume (\$4. *Theology Digest*, Dept. A, 1015 Central, Kansas City 5, Mo.).

►PLATFORM APOSTLES. Among lecturers from abroad to be heard in this country during the 1959-60 season are: Rev. Alan Keenan, O.F.M., Scottish-born preacher and writer; Douglas

Hyde, former editor of the Communist *Daily Worker*; and Hilda Graef, author of *The Way of the Mystics*. Lecture agency is Savage and Consolini, 108 E. 37th St., New York 16, N. Y.

►BRAVE CENTENARY. World-over greetings came on April 25 to Mother Mary Cecilia Reed, Academy of the Sacred Heart, Elmhurst, Providence, R. I., on her 100th birthday. An active teacher up to the age of 95, Mother Reed has never lost her indomitably cheerful spirit.

►IMPERIAL CITY. The University of Vienna offers a program of English-taught courses which enables the U. S. student to study in Europe without interrupting his college work. Write the Institute of European Studies for the new 1959-1960 bulletin (35 E. Wacker Dr., Chicago 1, Ill.). R.A.G.

Editorials

On Fighting Communism

IF THE READER will turn to the "State of the Question" in this issue, he will see that, as we anticipated, the reprinting of Gerard E. Sherry's editorial on negative anticommunism provoked a lively response. By way of adding to the discussion, we should like to sketch in broad strokes the only kind of anticommunism which seems to us to be at the same time informed and Catholic.

At the risk of offending sophisticated readers, we begin by making the fundamental point that communism is both a movement of social protest and a conspiracy aimed at world conquest. As a form of social protest, it appeals to the victims of capitalist oppression and colonial exploitation, promising them a better and happier life in a society devoted to equality and justice. As a conspiracy, communism poses a double threat to the non-Communist world—the threat of direct, or military, aggression, and the threat of subversion, or indirect aggression.

It is scarcely necessary to argue that an intelligent and effective anti-Communist program must be well-rounded and all-embracing. It must be directed not only at blunting the appeal of communism as a social protest, but also at exposing and checking its conspiratorial drive for power. Such was the program sketched in 1937 by Pope Pius XI in *Divini Redemptoris*. Referring to the anti-Communist role of the Catholic press, the Pope wrote that "its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine." In addition to this "foremost duty," the press should also, he explained, "supply accurate and complete information on the activity of the enemy and the means of resistance. . . ."

On the anti-Communist program thus outlined, there ought to be general agreement among Catholics. Some of our coreligionists, however, seem surprised—when it is called to their attention—at the priority the Pope gives to propagating the Church's social teaching. Clearly such Catholics are not well acquainted either with the social implications of their faith or with the state of affairs in the world today. They don't understand that even should Khrushchev call for baptism tomorrow, Catholics would still be obliged to strive zealously for social justice. They don't appreciate, either, the appeal of communism in underdeveloped countries, whose leaders are impressed both by the industrial progress of the Soviet Union and its official policy of racial equality. Such Catholics seem blind to the pressing necessity of demonstrating to the world, by our solicitude for justice here at home, the superiority of our way of life to the Communist way.

Whence it follows that a Catholic segregationist, for

instance, no matter how loudly he may discourse against communism, is scarcely an anti-Communist at all. Like the Catholic who opposes foreign aid, he is, rather, an unwitting ally of the Kremlin. And the same is true of reactionary business men, of crooked labor leaders and of dishonest politicians.

But waging an anti-Communist war on the social front, though indispensable, is not enough. To the subversive activities of the Communist Fifth Column, it is only a partial answer; and to the Red Army, with its missiles and bombs, it is no answer at all.

In dealing with communism as a conspiracy, two questions are of capital importance. One has to do with methods; the other with emphasis.

With regard to methods, anti-Communists differ on the importance to be attached to democratic procedures in combating the Communist plot. Some would cut constitutional corners to wage a more effective fight. Others insist on giving Communists the full benefit of all the rights and immunities they are sworn to destroy. Unless communism is fought with clean democratic hands, say the constitutionalists, we risk being infected by the very totalitarian poison we abhor. That this danger is not negligible appears today from the persistent effort in some quarters to turn "liberal" into a smear word and to stigmatize as "socialistic" all proposals for social reform. The blurring of ideological lines is not the least of the temptations which earnest anti-Communists must stoutly resist.

There remains the question of emphasis. In some areas of the world the threat of indirect Communist aggression is obviously greater than the danger of direct aggression. This is true of a country like Indonesia, as it is true of the Middle East and Africa generally. The opposite, however, is true of the United States, since over the past decade it has become agonizingly clear that far and away the bigger threat to our security is Soviet power as symbolized in the Red Army. That doesn't mean that our domestic Communists, no matter how discredited they are right now, can be safely ignored. On the contrary, they must be watched and exposed and checked at every point (and, of course, our security agencies must be ever alert to Soviet espionage). But it would be a fatal error, we believe, so to concentrate on the Soviet Fifth Column in our midst as to miss the greater threat from abroad.

That is the reason this Review has consistently supported big appropriations for defense and mutual security. That is why we have frowned on proposals for tax relief. That is why we have approved all sorts of foreign commitments—from the Truman Doctrine on Greece and Turkey, through the Marshall Plan, to Nato

and Seato. We have thought—and still think—that the only hope of stopping further Communist expansion by force—and the only hope for peace in the short run—is to maintain a clear margin of military superiority over the Soviet Union.

We have been disturbed, consequently, by the preoccupation of some Catholics with our domestic Communists. Too often, we note, this preoccupation is accompanied by coolness toward Nato, by hostility toward foreign aid, by complaints about taxes, by opposition to desegregation, even by defeatist fears of Communist infiltration of Catholic schools and other Catholic organi-

zations. In short, we are led sadly to suspect that some of the anticommunism in Catholic circles is no more than a form of escapism from the anxieties and frustrations of a harsh and turbulent world.

We are fighting for our lives against a shrewd and implacable foe. We cannot afford to make mistakes. If with our knowledge of communism we combine a realistic appraisal of existing situations; if, in addition, we never lose sight of the lessons of justice and charity read to us by all the recent Popes, we should be able, with God's help, to fight successfully, and with much greater unity, for values we hold dearer than life itself.

Vatican Decree on Communism

HAS THE ROMAN DECREE on political coalitions with Communists, published April 13, added anything substantial to the debate begun in these pages a few weeks ago and continued in the previous editorial? If anything, the new prohibition stresses in its own way the importance of giving priority to the papal social program. For the decree would not have been necessary if the persons whom it most concerned had respect for the Church's stand on social problems.

In the decree of the Holy Office this important Vatican organ declared that it is "unlawful," that is, sinful, for a Catholic to vote for political candidates who, though not professing anti-Christian principles, or who even call themselves Christian, "nevertheless, in fact, unite with the Communists and favor them by their actions (*re tamen communistis sociantur et sua agendi ratione iisdem favent*)."

The decree supplements and extends the 1949 decree on membership in the Communist party. The former decree stated that a Catholic may not, under pain of excommunication, become a party member or give support to the party. The April 13 refinement applies to Catholics voting for a political candidate who, Communist or not, actually supports the Communists or their activities. However, there is no penalty of excommunication attached to the prohibition.

This most recent stand of the Holy See is couched in general terms, without reference to any particular situation. It is therefore theoretically applicable everywhere, regardless of region or country. A fair gauge of its real import is found in its relation, rather candidly acknowledged, to the present situation in Southern Italy. In Sicily, last year, the local Christian Democratic leaders wanted to back a coalition of Communists and neo-Fascists. The national Christian Democratic headquarters in Rome opposed this dangerous proposal. But the Sicilian CD leader, Silvio Milazzo, went ahead anyway. Still waving the banner of Christian Democracy, he joined forces with the Reds in a Government coalition.

Last November, the Sicilian bishops, under Ernesto Cardinal Ruffini of Palermo, denounced this exploitation of Christian Democracy. The decree of the Holy Office reinforces their stand and serves as an impressive warning to Catholics not only in Sicily but also in the rest of Italy. As the independent Roman daily *Messaggero* put it: "In clarifying this situation, the decision

identifies the Christian Democratic dissidents clearly as mere satellites [of the Communists]. . . . Mr. Milazzo, who doesn't mind the company of Communists, can no longer proclaim as his faith that of a militant Christian Democrat."

The decree is therefore directed primarily at the Sicilian crisis. We hope it will have its necessary effect there and in Italy as a whole. But why, despite the well-known ideological errors of communism and despite the very imminent perils of collaboration with the Reds, was it necessary for the Sicilian bishops to adopt such a measure? Why was it necessary for the Holy Office to intervene? The answer to this puzzling situation lies in the disregard of many European Catholics for the social teaching of the Popes. Lacking knowledge of and confidence in their Church's own program, they turn for guidance to that pernicious movement which claims to be the inevitable form of future society. Naively, they believe they can purify and reform communism from within (See "Progressists Mix Marx and Christianity," by Robert A. Graham, *Am.* 7/23/55, p. 407-8).

In his 1954 Christmas address, the late Pope Pius XII did not lament simply the ignorance of Catholics. He deplored the fact that many Catholics actually disparage the Church's social teaching as invalid or pointless. Those circles in Italy and elsewhere in Europe that have occasioned this second decree of the Holy Office are precisely those Catholics who look elsewhere for guidance in meeting the social problems of our time. They end by collaborating with the Communists on Marxist and Kremlin terms, to the immense and perhaps irreparable harm of the Church they claim they wish to serve. This could have been avoided by more loyal devotion to papal social doctrine.

In the United States, the threat to the Church's teaching mission seems to come from the other end of the political spectrum. Here, a certain number of Catholics, of ultraconservative tendencies, concentrate on eliminating the remotest danger of communism, at least on the domestic front. The two extremes of Left and Right, however, have this in common: neither has any room for, or patience with, papal social teaching. By their methods and conduct, the ultras in both camps stand in the way of the Church's beneficent action in today's world crisis.



Douglas Woodruff

DIRECTOR, THE TABLET, LONDON

I am older than AMERICA, but fifty is a pretty good age for a weekly journal of opinion, and I think AMERICA can look forward to many happy returns with the knowledge that the first fifty years have been the hardest. The Church in America has grown immensely in this half-century, as the different immigrant streams of Catholics have blended to produce the vigorous American Catholicism of today. In following this American Catholic life, an English editor like myself is deeply indebted to AMERICA, and I am glad to take this occasion to acknowledge it, and to say that I am confident my intellectual debt will continue to grow in the future.

Right Rev. Paul F. Tanner

GENERAL SECRETARY, NATIONAL CATHOLIC WELFARE CONFERENCE

It is with a certain awe and wonder that I salute the small but gallant group of Jesuits who collectively for fifty years have been meeting that merciless weekly deadline of America's foremost Catholic journal of opinion, AMERICA.

In latter years I have been in a position to marvel at the high batting average achieved by you, both in accuracy and balance of judgment—many times the "calls" having to be made before all the evidence was available.

To you, Father Davis, and your courageous colleagues over the five fruitful decades, my deep respect, gratitude and sincere congratulations. May God continue to strengthen and prosper you.

E. D. Fulton

MINISTER OF JUSTICE AND
ATTORNEY GENERAL OF CANADA

May I associate myself with those sending congratulations and best wishes to AMERICA on the occasion of its Golden Jubilee.

During the course of fifty years, AMERICA has built an enviable record for responsible journalism. Your in-

creased coverage of Canada-United States relations is particularly appreciated in Canada. Today, more than ever before, it is important that each of us understand just what our international neighbors are doing and why. Week by week AMERICA presents an intelligent and articulate account of U. S. aspirations and policies. Moreover, every facet of American living—economic, cultural, political and religious—is reflected in your pages and subjected to constructive Christian analysis.

For fifty years now, AMERICA has spoken with a clear and authoritative voice. May it continue to do so in the years ahead.

Right Rev. Walter J. Tappe

EDITOR, SAN FRANCISCO MONITOR

The first publications to which I subscribed after my ordination were our archdiocesan newspaper, *The Monitor*, and AMERICA.

Since being appointed an editor, I have added appreciably to my list of subscriptions. In fact, 148 publications now cross my desk. Most of these I am forced to read. But I still *want* to read AMERICA.

I was initially attracted to AMERICA because of its editorial comment on world affairs. To this day, that attraction has not dimmed one whit. Every week I find your editorial expressions forceful, yet charitable; prudent, not turgid; timely, still reflective; erudite but most readable. And your interests have been universal. God grant you many more fruitful years in the apostolate of the press.

Right Rev. William J. McDonald

RECTOR, THE CATHOLIC UNIVERSITY OF AMERICA

I have always thought the Jesuits of the American provinces (with help from their Canadian brothers) unusually successful in the extremely delicate task of producing a clerically edited journal of opinion. As in the case of all organisms which enjoy a fifty-year span, there are to be expected fluctuations in maturity, vigor and effectiveness. In AMERICA's case, the high points have been very high indeed. More than that we have no right to ask.

I should like to single out in particular the coverage of events in the worlds of higher education and the social apostolate. Without AMERICA in the libraries and classrooms of the country, the shape of things over the past fifty years would have been markedly different. Let me be on record as one deep in the debt of this notable editorial achievement. I am certain that the academic

faculty with which I am associated will declare a similar indebtedness.

There is no anguish quite like that of weekly literary production. May God give you grace and grit in good measure to face another half-century of Monday mornings upon which you have no alternative but to deliver distinguished journalism by Friday.

Edward B. Rooney, S.J.

PRESIDENT, JESUIT EDUCATIONAL ASSOCIATION

Looking back on AMERICA's fifty golden years of service, I am reminded of one of Ruskin's delightful lectures. There he tells how through good reading we can choose for ourselves the companionship of kings. American Catholic youth has access to this company of kings in the classrooms and libraries of our Catholic colleges and universities. Because AMERICA during these past fifty years has been an open sesame to the companionship of alert minds that think clearly and critically—and in a manner that is both American and Catholic—it has deserved well of the academic world.

Except when the Review has presented the official teaching of the Church in a matter of faith and morals, no editor of AMERICA has ever wished its readers to accept its views or statements in an uncritical manner. The aim of AMERICA's editors, as I see it, has been to present a Catholic viewpoint, based upon solid argument and solid principles, and then to ask its readers to think for themselves. It is as if for the past fifty years the writers of AMERICA have been saying: "Here are our views; disagree if you will; but let your disagreement be based on solid critical grounds. Above all, think in a critical, Catholic and American way."

I offer AMERICA sincerest congratulations on its first fifty years of service as a devoted helpmate to the cause of Catholic education. It is my sincere wish that in its second fifty years more and more students will come to enjoy the intellectual companionship of AMERICA and that, having enjoyed it as students, they may find on leaving school that they cannot live without it.

John J. Daly

PRESIDENT, CATHOLIC PRESS ASSOCIATION

As city editor of a morning newspaper, I frequently came across quotations in the news attributed to AMERICA. However, it wasn't until my entrance into the Catholic press field in 1946 that I became acquainted with the magazine. Since then this ably edited publication, with its adult-level content, has been a welcome weekly visitor.

There is a danger today of being inoculated against thinking, of being content to allow our minds to stagnate. AMERICA helps offset this peril by presenting new ideas, by providing thought-provoking editorials, essays and feature articles.

America • MAY 2, 1959

The reader may not agree with the opinions expressed, but he will be impressed by the Christian charity underlying AMERICA's views, by the courage it demonstrates in facing up to controversial issues, by the appeal to reason rather than emotion and by the constant effort to follow Catholic principles.

As president of the Catholic Press Association—of whose Board of Directors, incidentally, the Editor of AMERICA is a valued member—it is a privilege for me to extend warm congratulations on this glorious Golden Jubilee.

Clare Boothe Luce

AUTHOR AND DIPLOMAT

It has been my impression that people in public life rarely read magazines or other periodical literature. They rarely have time to do so. The Congressman and Senator, the Ambassador, and the Government official in general is almost always overwhelmed with "homework"; at his elbow there is forever a pile of materials of all kinds which he must "get through." However, he will "read in" periodicals (there is a distinction between "reading" a book or magazine and "reading in" it for something you want to know).

This is one of the many values of AMERICA. I have found that it constantly carries something to "read in," with value to oneself. Moreover, the invariably attractive thing about AMERICA is what I can only call the resonance of reason that sounds from its pages. As it follows the issues of the day it is respectful of the complexities of fact; this is no small merit. But its higher merit is that its judgments and views are formed in the climate of reason. I can think of no higher tribute to pay to a magazine of opinion.

Russell Kirk

EDITOR, MODERN AGE

Since 1937, when I was a college freshman, I have read AMERICA with close attention. Though I now subscribe to some eighty periodicals, AMERICA is one of the few I examine carefully each week. Ever since I have known it, AMERICA has been edited courageously and written well. Most of the time I have agreed with its general opinions; and when I have disagreed, it has been a respectful disagreement.

The past two decades have been strewn with the wrecks of serious journals of opinion; and of such reflective magazines as survive, many have lowered their standards. I am much heartened that AMERICA, while growing in circulation and influence, has not been vulgarized. Such magazines do a mighty work—never properly measured—in preserving our civilization and redeeming the time. AMERICA, I am sure, will continue for a great while to rouse the minds of Catholics and non-Catholics.

Post-Mortem of a Party Congress

Serge L. Levitsky

THE 21st Congress of the Soviet Communist party (Jan. 27-Feb. 5) is now history. No spectacular announcements, similar to Khrushchev's "secret speech" of 1956, are known to have marked its proceedings. One of the delegates to the congress actually stated that there were no secret meetings. According to him, *Pravda* carried the full text of all the speeches except that "three speeches were somewhat abbreviated . . . to safeguard state secrets." And yet, the congress went a long way toward providing us with significant clues for the understanding of current Soviet developments, as well as some hints as to possible future course of action.

KHRUSHCHEV'S VICTORY

The fact that Khrushchev's Seven Year Plan for Soviet economic development (1959-1965) was the only item on the agenda, and that Khrushchev himself was the only *rappporteur*, does not necessarily indicate that the party lines set by Khrushchev at the 20th Congress in 1956 withstood the double test of domestic and external pressures. Khrushchev's victory is, of course, beyond dispute. Yet it was neither an easy victory, nor a complete one.

The launching of the de-Stalinization campaign left the party leadership deeply divided on all major issues. "Confessions" aired at the recent congress seem to confirm earlier speculations that by June, 1957 the opponents of Khrushchev's policies, led by ex-Premier Malenkov, succeeded in commanding a majority within the powerful Presidium of the party. Only a dramatic appeal to the numerically larger Central Committee saved Nikita Sergeyevich from imminent downfall. Since then, Khrushchev has broken the backbone of the "antiparty" group and punished his enemies.

Abroad, Khrushchev faced similar threats. The loosening up of Stalinist orthodoxy paved the way to the "Polish October" and, in its wake, the Hungarian upheaval which threatened the very existence of the Soviet monolith. Once again, Khrushchev was forced to intervene, this time with tanks. By the end of 1958, even Poland was no longer the heretic to be watched with a finger on the trigger. The Soviet Union re-established its morally shaken leadership in the Communist camp by a dramatic demonstration of its new technological power.

DR. LEVITSKY currently teaches a course in Soviet politics and ideology at the Institute of Contemporary Russian Studies, Fordham University.

Khrushchev's victories were not complete. It is true that the 20th Congress was followed by a period of salutary reforms which evoked a powerful response on the part of the Soviet citizenry. They included longer leaves of absence for pregnancy and confinement; repeal of certain decrees prescribing punishment for workers who leave their jobs; introduction of a minimum wage; new pension laws; abolition of obligatory deliveries of farm produce; reduction of working hours, etc. The range of these reforms was, to be sure, limited. However, their impetus was sufficiently strong to give Khrushchev a distinct advantage in his struggle with the "antiparty" group. A reversal set in with the events of Poland and Hungary, and the "antiparty" group seems to have succeeded in checking the tide of integral de-Stalinization. Khrushchev was compelled to declare war on "revisionism" and to curb the intelligentsia which led the de-Stalinization movement. He decided to apply a brake to the zeal of the angry young men without losing his role as leader of the reformers.

In this context, Khrushchev's recent school reforms acquire an entirely new meaning. It is conceivable that he may have nourished the hope of destroying in the bud both the source of future pretensions of the disgruntled new Soviet bourgeoisie and the threat to himself of the rising Soviet industrial bureaucracy, of which Malenkov, Saburov and Pervukhin, the spokesmen of the "antiparty" group, were the typical representatives.

The result of this evolution is nothing short of a paradox. While de-Stalinization is being continued in the social and economic spheres, it has been abandoned in the political field. There, as a result of Khrushchev's victory over the inner opposition, Stalinist formulae made their reappearance, and it now seems certain that one-man rule, which constituted the main target of Khrushchev's attacks during the 20th Congress, has now definitely supplanted the post-Stalinist "collective leadership."

Nor is this one-man rule as absolute as was Stalin's. The congress, for instance, seems to have been reluctant to map any immediate action against the "antiparty" group; Khrushchev's opponents got away with a relatively mild condemnation in the final resolution of the congress. Similarly, the congress did not elect a new Central Committee which would be purged of "antiparty" elements, including Bulganin, Pervukhin and Saburov. Finally, postcongress shifts within the party leadership, especially in the provinces, also sug-

gest that Khrushchev's leadership is not yet unchallenged. Between early December, 1958 and the end of March, not less than eight major changes in the top-ranking Soviet positions were registered.

On the reverse side of the coin, there is, of course, the fact that not one of the 86 speakers at the congress dared to come to the open support of the "antiparty" group. The general tone of the speeches was also markedly different from that prevailing in 1956. The spirit of the "thaw," the promise of liberalization, the prospects of de-Stalinization—all these gave way to a renewed doctrinaire intransigence, to bitter attacks on the internal opposition and to ominous warnings to deviationists. As one French observer remarked, the deep freeze has returned. There was no change, however, in the professions of faith in the eventual triumph of world communism over capitalism; these resounded from Moscow with just as much inherent conviction and strength as they did in 1956.

STALINIST PATTERN

Nor does the outcome of the intraparty struggle appear to have been purely accidental. On the contrary, there is a discernible pattern in Khrushchev's quest for power. He has traveled the very road Stalin had chosen to become the undisputed master of the Soviet Union. Like his teacher, Khrushchev began by acquiring control of the party machinery and ended up combining the functions of First Party Secretary and Premier. The post-Stalin era is the story of Khrushchev's gradual reconcentration of all the functions of government, once discharged by Stalin and later dispersed among his successors, into Khrushchev's own hands. This story began with his emergence as head of the party, continued with his ventures in the domain of agriculture and foreign policy, his purge of the heads of the army and the secret police, and now culminates with his pronouncements on ideological matters.

There is a sort of "apostolic succession" within the Communist movement. The only way for Khrushchev to become the sole leader of the entire movement was to achieve recognition as an authoritative interpreter and custodian of Marxist dogmas. His first, rather modest, venture in this field was his decree on atheism (see AM. 7/30/55). Khrushchev became considerably bolder at the 20th Party Congress, when he challenged some of Lenin's and Stalin's commandments (AM. 3/31/56). Now, at the 21st Congress, Khrushchev lets himself be acclaimed by his companions and, above all, by the chief party theoretician Suslov as well as by Chou En-lai, for having made an "extremely great" contribution to the Marxist-Leninist theory. In some instances, the praise strongly smacked of the old "cult of the individual." Soon, it will undoubtedly become fashionable to speak of the theory of Marx-Engels-Lenin-Khrushchev.

In terms of Marxist ideology, Khrushchev's intervention at the 21st Congress was truly significant. Though his "theses" were not basically new, and some of them were directly borrowed from Stalin's ideological arsenal, Khrushchev did propose some new methods of effecting

them. The Soviet leader spoke out freely and in detail about various aspects of the dogma which were usually disposed of by Communists in vague clichés and slogans. One such topic was the transition from socialism to communism. It is true that, in Khrushchev's interpretation, the stage of integral communism is as remote as ever. Yet, the transition, according to the First Party Secretary, has already begun, and it will be helped along its way by such measures as further industrialization of the country, its complete electrification, scientific and technical progress involving the mechanization and automation of all production processes, a more rational utilization of new sources of energy and of raw materials, etc.

Thus, all the Soviet citizens will have to do is to fulfill the requirements of the current Seven Year Plan and of its successors, and they will be reasonably certain of a smooth transition to communism. The *Peking Review* (Feb. 24, 1959) actually called the Seven Year Plan "a scientific plan for the transition to communism." In the process of this transition, Khrushchev promises that the necessary material and technical facilities will have been created to ensure the production of an "abundance" of goods; class differences between workers and peasants and the differences between physical and intellectual work will have been eliminated; and the two kinds of Socialist property (i.e., kolkhoz and state property) will have been "drawn closer together" without actual liquidation of the kolkhozes, as Stalin recommended in 1952.

"There will be no particular moment," said Khrushchev, when socialism will end and communism will begin. Socialism will, as it were, "reshape itself into communism." "Capitalist encirclement" of the Soviet Union, which in Stalin's day was invoked to justify the delay in the transition to communism and the withering away of the state, no longer applies, according to Comrade Khrushchev. On the other hand, we are told that "Socialism in One Country," a theory which Stalin had in the past successfully opposed to Trotsky's "world revolution first" after it became clear that the 1917 revolution would be confined to the territory of Russia, has been overtaken by events. Now socialism is no longer confined to a single country, but exists on an international scale. However, though they have now entered upon the transition to communism, Soviet citizens will have to wait until their economically less fortunate brethren in the satellite countries, from Albania to China, will have caught up with them and completed the building of socialism, before they can contemplate the enjoyment of the benefits of Communist society. For Khrushchev has decreed that communism will come to all the Socialist countries more or less simultaneously.



The abandonment of the theories of "capitalist encirclement" and of "Socialism in One Country" has a deep psychological significance. First, the party leadership wishes to give the rank-and-file the distinct impression that the dialectical process of history, drawn up by Marx, does move along its prescribed tracks, and that a new stage in this process has been reached. Second, it wants to strengthen the self-confidence of the citizenry by implying that the Soviet Union now has built up such striking power as to neutralize the positions of its opponents. And third, it endeavors to cancel in the Russian people's minds the picture of an isolated Socialist country, very much on the defensive vis-à-vis the capitalist world. This mental picture is to be replaced by one of a victorious Socialist society, driving the United States and the West into an isolated position where, as one British observer put it, "some American theoretician would have to invent the doctrine of 'Capitalism In One Country'."

In the stage of integral communism, there will no longer be a state in its present form. However, things will not have changed perceptibly. Communist society, according to the First Secretary, will not be "formless and unorganized"; the functions of the state will simply be discharged by "public organisms" operating under the over-all guidance and supervision of the Communist party. The principle of centralized rule by the party, as the avant-garde of the people, over all aspects of social life remains the basic, unchanging postulate in communism as in socialism.

JUSTICE UNDER COMMUNISM

Khrushchev specifically mentioned the "people's militia" and "comradely courts" as examples of public organisms which will function under integral communism. He suggested that the practice of "comradely justice" be introduced without delay, on a "trial basis," especially in cases of violations of production discipline, of "incorrect behavior" within collective bodies and violations of norms of public order. Thus Khrushchev seems to have given his blessing and actually expressed his preference for the recently introduced institution of "popular judgment" which now exists in most smaller Soviet republics. This institution was introduced as a means of combating "hooliganism" and other forms of "antisocial parasitic behavior." It is now to become the prototype of future Communist justice.

"Popular justice," according to the draft law introduced in one of the republics, is directed against "adult citizens who are able to work [but] . . . maliciously evade socially useful labor," and against those "who live on unearned income." Such persons may be deported to remote areas of the USSR for a period of from two to five years, the deportation being decided by a meeting of neighbors, without a court trial. The judgment may be appealed only to the local administrative authorities, which have a final say. Known cases when "popular judgment" was applied related to members of collective farms in Uzbekistan who failed to attain the minimum quotas established for collective work.

It is interesting to note that in some Soviet republics

"popular judgment" was introduced after the promulgation of the much publicized legal reforms of December, 1958, which boasted the elimination of administrative and summary justice. This need not surprise us. Thus while the same December reforms vacated "forever" the epithet "enemy of the people," proclaimed the principle of *nullum crimen sine lege* and repudiated confession as conclusive evidence, most speakers at the recent congress went out of their way to denounce the crimes of the "antiparty" group and demanded their adequate confessions, just as in the days of Stalin's public prosecutor Andrei Vyshinsky.

The liberalization of Soviet justice in the December reforms thus appears to be rather questionable. And Khrushchev now implies that it will not survive the transition to communism.

As for the "people's militia," the first step to make it a reality seems to have been taken soon after the delegates to the congress returned home. Dispatches from Moscow, dated March 9, indicate that a decree has legalized the existence of such a militia. It is to be composed of volunteers, and its duty will be to police the behavior of Soviet citizens in all public places and, above all, to prevent and bring to judgment (to popular judgment?) cases of juvenile delinquency, drunkenness and violations of labor discipline. All three of these evils are among the major headaches with which the Soviet authorities have to cope today. In the Moldavian republic, for instance, citizens found drunk in public places are henceforth subject to a fine of 100 rubles.

It is safe to assume that it was not ideological pre-occupations but the hard facts of life that forced the Soviets to devise additional means of combating these evils. What is remarkable is the compulsion the Kremlin leaders still feel to justify and explain away all their actions and decisions in terms of Marxist ideology. Perhaps it would be more correct to say that they are trying to catch up with the theoretical premises of Marxism.

THE GREAT LEAP FORWARD

One passage in Khrushchev's speech had a particular significance from the international point of view. It was his assertion that there can be no quick jump from capitalism to communism. Each country must go through a Socialist stage, and any attempt to hasten the process would only bring harm to the building of communism.

This was an obvious allusion to the Chinese "Great Leap Forward." This Chinese experiment (see AM, 11/8/58) aimed at the realization of integral communism within only a few years. There is no doubt that the entire concept of the Chinese "people's communes" was, on the part of the Chinese, an implicit critique of the Soviet road to communism. The Russians did not take kindly to this open challenge of their ideological primacy. They described the Chinese communes as merely a stage in agricultural collectivization without mentioning the ideological significance that the Chinese ascribe to them. Both Khrushchev and Anastas Mikoyan frankly admitted that the Soviet Union tried out a

similar experiment, and was forced to abandon it because it did not work. Now Khrushchev challenges the entire concept on ideological grounds.

In publicly acknowledging the importance of Khrushchev's contribution to the treasure house of Marxist ideology, Chou En-lai implicitly admitted the deviationist character of the "Great Leap Forward." Actually, this was merely a *coup de grâce* on Khrushchev's part, since the Chinese Communists themselves, at a meeting of their Central Committee in Wuhan (Nov. 28-Dec. 10), have voiced doubts about the correct ideological nature of the communes. Chinese dependence on Soviet economic aid has probably proved to be as powerful a stimulant as any in forcing them to admit that the transition to communism may take, not three to six years, as they originally claimed, but 15, 20 or more. The people's communes were devalued to a mere step in the building of socialism, rather than a short cut to communism.

It is in this context of ideological muddle that we must view Mao Tse-tung's resignation. The Chinese "self-criticism" was duly rewarded by a new Soviet cheque for 5 billion rubles, for 78 Chinese projects over the next eight years.

The Soviets have broken the American monopoly in atomic and hydrogen weapons. They may well be ahead of the West in the ballistic race. However, there remains one decisive monopoly which the West has enjoyed so far: that of a high standard of life. The Soviet Seven Year Plan is designed to break that monopoly as well. By the end of 1965, the Soviet Union plans to approach American levels of production; by 1970, it hopes to reach American output per head. Yet even this will be merely a stage in the long road toward a society of plenty. Only when that goal is achieved, according to Khrushchev, will it be possible to realize the old Marxist slogan: "From each according to his capacities, to each according to his needs."

A number of questions arise: Why do Soviet leaders, despite their distaste for capitalism, consistently measure their own success in terms of Western levels of output and supply? Does Khrushchev actually believe that while Soviet economy leaps forward, that of the West will remain at its present levels? And, lastly, why had it been necessary to set the world afire in 1917, since after 41 years in power the Soviet Government can place no more desirable a goal before its citizens than to do as well as the capitalists do?

State of the Question

READERS DIVIDE ON NEGATIVE ANTICOMMUNISM

In a recent issue (2/28) we reprinted, with our endorsement, an article from the Baltimore Catholic Review, in which Gerard E. Sherry protested against "political quacks" who use parish halls to promote negative anticommunism as a form of "Catholic Action." The correspondence we received about his article reflects a profound divergence of views among America's readers on the issue.

TO THE EDITOR: Despite your rather unfair prejudgment of letters daring to take issue with the particular brand of anticommunism espoused by Mr. Sherry's article "Catholic Action: We Can Well Dispense With," I shall nevertheless essay the task.

Many refutations of Mr. Sherry's piece spring to mind, but perhaps the best is contained in Mr. Penniman's article "Forgetting Our History Lessons" in the same issue. Here Mr. Penniman calls attention to the fact that "well-educated young men" do not believe that Communists are serious about their world-wide aims. How much more true is this of the aims of domestic communism. Apparently the anti-Communist message has yet to penetrate the American consciousness. Could this not

be due to oft-repeated, widely expressed and ill-considered (if not worse) attacks on anti-Communists which have been played and replayed from the late '30's to the present?

To ridicule anticommunism because of the excesses of some zealots seems narrow. The criticism of the attempts to enlist "housewives, professional people and even college freshmen" in this cause ill becomes a Catholic writer. Surely Catholic teaching requires all, including the classes named, to do their share and more in eliminating such an evil as communism. The bishops and AMERICA have certainly sought universal support for causes they seek to promote, e.g., justice and charity in race relations.

Mr. Sherry seems to place his trust in

a "disciplined task force," which remains nameless and, I might add, for all practical purposes exists only in the author's mind. The rank hypocrisy of this term may be briefly demonstrated as follows. A short time ago when a Senator, now deceased, sought to expose Communists, the liberal cry arose: "Leave it to the F.B.I. and the courts." However, as is well known, the fabric of internal security legislation, both Federal and State, has been practically torn to shreds by the Supreme Court. To cite one example, this Court has still failed after eight years to rule finally on the validity of the Internal Security Act of 1950, which would require Communists to register with the Attorney General. Despite these "successes" the liberals push on and, as noted in your own pages, Mr. Hoover and the F.B.I. have been made the victims of renewed smear attacks emanating from the left. In connection with the above liberal slogan, one must also remember that the Bureau's function is to investigate and report, not to prosecute and that they are powerless to compel action on their information however well founded it may be.

Finally the author's criticism of negative anticommunism is unreasonable in that it is rather like having decried negative antinazism during the late war

with Germany. Can it be denied that we are now at war with Russia and communism and that the prize is the world?

The late Philippine President Mag-saysay furnished an example of effective anticommunism in his social reforms, including redistribution of the land—preceded, however, by the necessary hunting out and killing of the unyielding Communist Huks. Communism, like a malignant tumor, cannot be cured merely by building up the body, but rather it must be cut out, then the body may be strengthened. For the knife as well as food is needed.

Anticommunism, which vis-à-vis communism must of necessity be negative, although it may offer affirmative solutions to people, has certainly not been advanced by the liberal or leftist writers who are ever seeking to be in step with the latest social "advance" and for whom change is equated with progress. Liberals, Catholic or otherwise, whatever their proven competence in other fields, hardly seem qualified to tell others how to deal with communism. God knows, but for their blunders in the '30's, '40's and even '50's, America and the free world might not have seen Russia's power grow to the point where it is a distinct physical as well as ideological menace.

VINCENT P. MACQUEENEY
Arlington, Va.

TO THE EDITOR: Gerard Sherry, Donald McDonald and the editors of *AMERICA* have performed an important service in spotlighting the activities of those who would reduce all Catholic life and thought to just one issue: anticommunism.

Of course, these efforts are based on a truth. Communism is evil. But the attempt to erect this negative truth into a Rule of Life is not in the spirit of either the Gospels or the papal teachings. On the contrary, it caters to self-love by providing a handy framework within which all of life's complexities can be reduced to a simple struggle between the Bad Guys (Them) and the Good Guys (Us). This is surely a curious position for people who profess to accept the doctrine of original sin.

Once anticommunism is embraced as the Rule of Life, it becomes necessary to follow its implications through. With so easy a norm for the judgment of men

and events, Everyman can elevate himself to expert status. He is not awed by the credentials of learned Catholics with whom he disagrees, and he feels free to classify them among the Bad Guys and to pronounce excommunication upon them in the most intemperate, even abusive, language. On the other hand, he sees no need to examine the credentials of those who tell him what he wants to hear, and thus involves himself in indiscriminate alliances with an assortment of strange bedfellows.

The operators of right-wing extremist propaganda mills are well aware that they can look to American Catholics for a large proportion of their audience and their income. Their output bears no resemblance to the teachings of the Popes.



But papal teaching is far more difficult both to understand and to live by; and if anticommunism is all, why bother to study the mind of the Popes, when the propagandists' message looks just as anti-Communist and far simpler. It should be sobering to realize that because American Catholics react so predictably to certain kinds of propaganda bait, we are being used by crafty people to serve interests far removed from the principles we claim to honor.

The negative zealots are against communism, and sincerely so. But it is more fully true to say that they are against the 20th century—which, for all its faults, is the century in which God has placed us. Our era is too complicated and its burdens too awesome. It is human to look for an easy way out, and too many American Catholics have found just that in anticommunism, which has been made to serve as a dual-purpose handy gadget for evading responsibility and feeling virtuous at the same time. Failure to tackle knotty problems seems not only excusable but laudable to those who have convinced themselves that all the problems of our age are Communist-inspired.

This goes far to explain, I think, why the negative zealots look askance at fel-

low Catholics who are trying to come to grips with modern issues. There are ways of pinning the Communist label (or at least, the "creeping Socialist" label) on practically any manifestation of contemporary reality, from the labor movement to the United Nations.

What significance has all this in American Catholic life? The distortions produced by this mode of thought are, I fear, doing far more mischief than is generally supposed. The negative zealots are widely regarded as a fringe group whose extravagances need not be taken seriously. But there is plenty of evidence that large numbers of Catholics, including some who should know better, do take them seriously. The negative message is persuasive because it can be grasped with little mental exertion and because it lays the blame for "the mess we're in" at other doors than our own. And it is widely disseminated because its adherents are energetic and articulate. They have been permitted access to a variety of written and spoken communication media through which they reach sizable audiences of people, both in and out of the Church, who have come to believe that this is what our religion is all about because they hear little else from Catholic sources.

Our times cry out for enlightened leadership, which Christ's followers, above all, should be providing. But enlightened leadership does not spring from negation, narrowness or nostalgia. It is exercised by trained people who are well aware that there are no easy answers to hard questions; that the difficult work of applying eternal principles to temporal reality teems with debatable issues which men of good will should try to resolve without resorting to innuendo and invective.

ANITA C. LANE
Brooklyn, N. Y.

TO THE EDITOR: The Archdiocesan Council of Catholic Men of Boston endorses heartily *AMERICA's* position that "you fight Communists best with a positive program of justice and charity. . . ." At the same time and regretfully, however, we doubt that "Mr. Sherry talks sense" in all particulars.

We cannot evaluate, but will accept as wholly impartial and accurate, Mr. Sherry's appraisal of anti-Communist excesses in the Archdiocese of Baltimore. Nevertheless, some Bostonians have in-

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terpreted the general tenor of his editorial as clever "smearing." Moreover, there is a real possibility that AMERICA and Mr. Sherry will be quoted against us when our Boston Council takes positive action which is opposed by local Communists and "The Liberal Establishment."

Inasmuch as the preponderance of "pillorying" has been of the anti-Communists rather than by them, and in the light of the many heartbreaking frustrations which even the most temperate of the nonliberals must endure, we believe that their claims to justice and charity warrant very special attention at this "serious hour for all mankind."

Admittedly, the reading of *National Review* or *American Mercury* is not Catholic Action; but it is fortunate, we think, that such sources of information on the Communist conspiracy are available when nonliberal views, including those expressed in letters to editors, are so effectively excluded from much of the American press, both secular and Catholic. The first Sesquicentennial Year Cheverus Memorial Lecture sponsored by our Council was given by William F. Buckley Jr., editor of the *National Review*. Richard Cardinal Cushing presided and lauded Mr. Buckley and the *National Review* for their militant anticommunism. His Eminence has also publicly recommended *American Mercury* and contributed articles to it. Naturally, we urge even more strongly the support of AMERICA, too.

T. RICHARD HURLEY
Vice President
Archdiocesan Council of Catholic Men
Boston, Mass.

TO THE EDITOR: Though not a Catholic I have for years been a regular reader of AMERICA, which comes to my Catholic housemate. I have an abiding respect for the broad, forthright and high-minded quality of your publication.

You express the wish that Mr. Sherry's editorial be read by Catholics all over the nation. May I add: "and by non-Catholics as well." It might lead them to examine critically the hate material that gets into their mail.

People with not the least idea of what they mean by the word "Communist" tell you earnestly that CARE, the United Nations, Eleanor Roosevelt, the State Department or any of a score of other people and agencies, have

"gone Communist." They know. They have a book that says so—or a pamphlet "somebody" sent them.

As a veteran nurse, reared in the days of typhoid fever, diphtheria and similar epidemics, I've helped fight many tough battles against physical diseases. But these battles seem mild in comparison with those that need to be fought against the mental and spiritual diseases of ignorance and prejudice.

JANET M. GEISTER
Chicago, Ill.

TO THE EDITOR: Your air of utter conviction that "Mr. Sherry talks sense" is just the thing that Catholics like me find so difficult to share. To the extent that he speaks out against "devout but misguided Catholics" who are really misguided, I can see your point. The person who sent you that copy of the *Catholic Mind* all marked up with adverse comment was certainly not discriminating, to say the least. But this is only one side of the picture.

When Mr. Sherry levels, with your pleased concurrence, his oblique shafts of disapproval at a publication like the *National Review*, I dissent. I do so because, in my opinion, the *National Review* does a very good job of exposing the duplicity of the Communist fellow travelers, as well as examining into the essential illiberality of the pseudo-liberals. To alert Americans—not just American Catholics—this is, I believe, a necessary activity. Now, maybe it is not even a part-time job for Catholic periodicals, but that, of course, is a matter of taste and opinion. If AMERICA does not choose to go in for exposing the sham and hypocrisy behind much of this "liberal" pretense, indulged in by some of our important political and literary figures, that, of course, is its editor's privilege.

But when, on the other hand, AMERICA adopts a kind of dogmatic attitude about Catholic publications with a different view on this point, this Catholic believes that you, together with those other Catholic publicists you mention, are on indefensible ground. Our faith is dogmatic, but our manner of expressing it in temporal affairs is not.

I, for one, am willing to concede that there are men—both clerical and lay—of integrity and understanding on both sides of this issue. I agree that our



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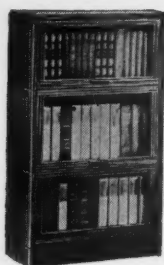
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principal preoccupation, as Catholics, ought to be with the spiritual emphasis on overcoming the deception of the Communist mirage. But I insist that there is also a place for action in a more temporal way. Ferreting out and publicizing the organized Communist treachery in our midst as well as showing up the fatuousness of the fellow-traveling "liberals" is a different kind of activity from proving the superiority of our Catholic principles in action. In my mind, there is no inconsistency in trying to do both simultaneously.

So in all charity I believe that your school of thought could practice a little more discrimination. For, if there are Catholics of the "devout but misguided" variety who attack you unfairly, perhaps the attitude of AMERICA is partly to blame. Your own apparent blanket condemnation of all those Catholics who are convinced that the struggle against communism must be waged on all levels—with the spiritual one, of course, basic—makes you appear to employ the indiscriminate critical approach you deplore in others.

MATTHEW F. BLISS
Weehawken, N. J.

TO THE EDITOR: Many people concerned with your magazine seem to have a horror of the term "anti-Communist." This we feel can be seen in the opening paragraph of Mr. Sherry's editorial, in which he seems to be alarmed at the fact that this term is used in certain schools in Maryland. What is wrong with making the people and especially the youth in this nation aware of the ever increasing threat of communism toward America?

This country has been involved in two World Wars. In World War II we helped pave the way for the Communists by letting the Russians march into Berlin. In 1917 the Communists made known their doctrine and their aims, and yet Roosevelt embraced them as "comrades," which allowed them to reach the position they hold today. In spite of the atrocious record Russia has compiled in carrying out its plan for world domination, the informed public remains oblivious to this and apparently unconcerned.

Is it not the duty of every American, including housewives, professional people, businessmen and even college freshmen, to be ready to defend the

freedom of this nation at all costs? Communism destroys this freedom: why should we not suspect it? We suggest that Mr. Sherry reread the magazines that he has so smugly criticized.

MARGARET HURLEY
BRENDA DALEY

Trinity College
Washington, D. C.

TO THE EDITOR: There is need for anti-communism, but not at the sacrifice of truth and integrity. Both Hitler and Mussolini were anti-Communists.

We must resist the temptation of creating Communist straw men and fighting something that does not exist.

At the same time, it is important that those of us who fully comprehend communism be not silenced by the fear of being taunted as "Red-baiters" but have the courage to point out the dangers of communism. Otherwise we abandon the field to the professional negative anti-Communist.

STANLEY VISHNEWSKI
Staten Island, N. Y.

TO THE EDITOR: What comfort you must give to the enemy! By treating communism on a lofty intellectual level or as something some place else, you help perpetuate the illusion that it can't happen here.

Only by ferreting out and identifying those within our midst who would lead us to communism, can we Americans be alerted to our very real danger. I fear that under the guise of social justice many so-called intellectuals are unwittingly following right down the Communist line.

The Communists have blueprinted their designs and have stated we would crumble from within. The time is long past due for us to look within.

Please renew my subscription to AMERICA, not because I agree with your editorial policy on this matter, but rather that I may be alerted to what I consider a very dangerous trend in social thinking.

LAURENE K. CONNOR
Chicago, Ill.

TO THE EDITOR: Three cheers! and a tiger! for Gerard E. Sherry and Donald McDonald and your editorial endorsement of both.

CONSTANCE M. PURSER
Showa-ku,
Nagoya, Japan

Report on Unesco

Eugene C. Bianchi

ACROSS THE STREET from the Ecole Militaire in Paris, where young Napoléon Bonaparte learned to make war, rises the modernistic seven-story headquarters of an organization dedicated to world peace: Unesco (United Nations Educational, Scientific and Cultural Organization). Here a short time ago I was graciously granted an interview with a clear-thinking and friendly Englishman, Mr. C. M. Berkeley, executive secretary of Unesco since 1946. Mr. Berkeley described some of the important changes in the organization's first dozen years and the three major projects it hopes to realize in the next decade.

Perhaps the most decisive change in Unesco since its nascent days in 1946 under Julian Huxley has been a shift in emphasis from many vastly conceived projects and a somewhat ideological bent to fewer works on a more practical basis. Pundits once labeled the young Unesco "Huxley's Zoo" (he had previously been director of the London Zoo) for its myriad and somewhat utopian projects on a very non-utopian budget (presently about \$12 million a year). Although Mr. Berkeley praised Huxley's farsightedness, Unesco in the late '40's ran the risk of becoming the vehicle of a secular and scientism-oriented humanism. The key factor in Unesco's change of tack was the launching in 1950 of its technical assistance program to underdeveloped countries. This program, part of a much broader technical assistance project of the United Nations, sets out to prove the value of education and scientific research to economic development. It aims to show how well-directed aid in the educational sphere can gradually penetrate the vicious circle of ignorance and poverty. Millions of dollars, hundreds of fellowships and specialists have poured into Africa, Asia and Latin America, where two-thirds of distressed humanity live on less than \$100 a year per wage earner and are nourished by a diet barely sufficient to stave off starvation.

PROJECT IN LATIN AMERICA

Unesco's number-one project, basic education in Latin America, is an excellent example of specialized assistance to underdeveloped people. The first fundamental education center was established in Patzcuaro, Mexico, in 1951. To this center from 16 Latin American countries came teachers, social workers, agricultural engineers, nurses and adult education specialists to study

and work in the poor villages of the Tarascans. They came as students to learn at first hand the arts of encouraging the less fortunate in rural areas to build for themselves a better life. The Unesco pilot missions soon realized that fundamental education means much more than raising literacy standards. They learned that the first secret of basic education is to free the villagers from the spirit of fatalism, that unavailing resignation to the misery of generations. This self-confidence must be taught along with farming, livestock raising, hygiene, cooking, child care and—according to the region—weaving, building, pottery-making or blacksmithing. As Mr. Lucas Ortiz, director of the Patzcuaro project, remarked: "It is no use teaching a man to read and write unless you can convince him it will help solve the problems of his daily life."

Unesco has also cooperated with individual initiative in Latin American basic education. The organization dispatched financial aid and three experts to help Padre José Salcedo launch a radio-school campaign to his inaccessible parishioners in the mountainous area of Sutatenza, Colombia. Father Salcedo realized that the lack of the most elementary education was a principal reason for the extremely low level of religious understanding among his people. To contact his 9,000 parishioners spread over miles of rugged and lofty terrain, this priest with the help of Unesco established a network of receiving stations in the homes of his flock. The program of fundamental culture that he transmitted caught on with such amazing vigor that now the Sutatenza system of radio education reaches out to hundreds of thousands in the remote regions of the Andes.

But because, with its limited funds, Unesco can employ relatively few specialists, it has to call on the governments, private groups and universities of recipient nations. Their collaboration can take many forms. Brazil and Chile have given fellowships for teacher training, and universities in these countries have organized special courses in conjunction with the major project. Colombia participated in the program by doubling its budget for educational services. Venezuela increased teacher salaries and began a nation-wide literacy campaign. The Dominican Republic set on foot a school-building project.

When we consider that Unesco can spend only \$1.25 million for the year 1959 on the vast Latin American effort, it becomes very evident that alone it can remove but a few drops from the ocean of misery. Its main role is that of energizing and coordinating the endeavors of governments and private groups. Unesco is admirably

EUGENE C. BIANCHI, S.J., is an American student of theology in Louvain. He wrote "Russians at the World's Fair" for AMERICA (11/8/58, pp. 152-153).

equipped for this coordinating work since it is a supranational, nonpolitical agency representing over eighty nations. Its achievement in this regard was perhaps best summed up by an Indian delegate who, when asked by UN's Henry Cabot Lodge to put into a sentence what Unesco has accomplished in its 12-year history, replied: "We have pricked the consciences of governments."

CONQUERING THE DESERT

The second major project is a scientific research program for developing in the next ten years the world's arid regions, especially the area stretching from Morocco to India through the Middle East. Desert expanses have crept in over more than one-quarter of the world's land, and have consequently rendered it useless to man. The supreme importance of conserving presently arable land and reclaiming sections of the deserts comes into focus when we think of the enormous population problems that face our age. If parts of the inhospitable face of the desert can be made to bloom, the general living standards of millions in underdeveloped countries will soar.

Unesco's principal task to date in this mighty undertaking has been to solicit and coordinate the scattered efforts of geologists, hydrologists, plant ecologists and many other specialists needed in the study of arid regions. From 1951 to 1956 experts met at Ankara, Turkey, to examine how to make use of sea water and underground water deposits to irrigate the parched earth. In Montpellier, France, they discussed how vegetation might be brought back to the arid and semiarid regions. And in New Delhi, India, Unesco assembled experts to study means of providing power and fuel from wind and solar energy, the only natural resources of many arid zones. More than twenty international organizations have collaborated with Unesco's Advisory Committee on Arid Zone Research.

This coordinated knowledge of desert areas is not merely an academic pursuit. For it has been precisely a lack of knowledge—plus human neglect—that has been largely guilty of expanding the world's sands. We know today that the average rainfall in desert regions hasn't changed significantly in over 2,000 years. Yet in this time how many civilizations have turned forests into deserts and left endless stretches of sand to mark their graves? In the immediate future the Arid Zone Committee plans further coordinated research, a broader fellowship program and more pricking of the consciences of governments to realize the long-range possibilities of revitalizing the arid land.

EAST AND WEST MEET

If Unesco's first two projects seem enormous in scope, they are dwarfed by the third project: mutual appreciation of the cultural values of East and West. The West includes the civilizations of the European tradition; and East, the cultures of Asia and North Africa. If he were alive today, Rudyard Kipling would probably be surprised to observe how often "the twain" do meet on a globe shrunk by rockets, jets and atomic subs—not to mention mass media. But in spite of our growing physi-

cal proximity, East is still East and West, West. The peoples of the two great traditions usually see incomplete and distorted images of one another. The basic culture of Western man remains centered on his particular heritage; studies of Eastern civilizations have most often escaped his notice. To the Easterner, the conventional picture of Western culture is a mixture of the vulgar and sensational as hawked by cinema, press and radio. Add to this image the past exploitation of Asia and Africa, and present technology detached from any spiritual roots. The result is hardly a basis for mutual understanding.

To refocus these distorted images Unesco plans a three-point program of rapprochement: replace prejudice with a knowledge of historical and sociological fact; promote an understanding of the manner of thought and feeling of each people; develop ways of communicating this better understanding. In the concrete this project consists in such programs as Exchange of Persons activities, fellowships, revision of curricula and textbooks, translations of classical works. Already traveling exhibitions of art reproductions are circulating from Paris to Madras, featuring drawings of Leonardo da Vinci, Japanese prints, Chinese art and Persian miniatures. Articles and sample broadcasts are being prepared for journalists and radio producers of East and West. Comparative music and documentary films are also being exchanged.

Certainly Unesco is well aware that these three world-wide educational, scientific and cultural projects will not spring full-panoplied at the behest of some exotic genie. But perhaps by the end of the ten-year period the patient efforts of such men as Mr. Berkeley and Vittorino Veronese, Unesco's new director general, will have built a solid beginning.

NEED FOR SUPPORT

While the American Catholic attitude towards Unesco was somewhat suspicious and standoffish during the organization's ideological phase in the late '40's, the European Catholic approach has been consistently and actively favorable. As early as 1946 Cardinal Suhard of Paris sent Bishop Emile Blanchet to the first General Conference of Unesco as an observer. Since 1952 the Holy See has maintained a permanent observer (presently Msgr. Felice Pirozzi) at Unesco; nine Catholic international organizations such as Pax Romana, the Jocists and the International Catholic Film Association are now cooperating with it. A particularly active center, and one looked upon favorably by Unesco officials, is the Catholic Center for International Cooperation in Paris. This group disseminates information on Unesco projects and conducts study seminars whose researches are put at the disposal of the international organization. The work of this Paris center was so well received that its leaders, Fr. Maurice Quéguiner and Jean Larnaud, represented the Holy See at the last General Conference of Unesco in New Delhi.

Papal thought on education, science and culture on the international level has shown a remarkable similarity to the goals of Unesco. In 1956 Dr. Luther Evans,

then director general, referred to this in alluding to extracts from Pius XII's pronouncements:

On the occasion of the tenth anniversary of Unesco these extracts from a highly authorized doctrine eloquently attest that the purposes of peace, of the intellectual and moral solidarity of humanity, of international cooperation in the domains of education, science, and culture—which are those of Unesco—are in keeping with the thought of the Catholic Church.

Though we are a generous people, it is easy for us American Catholics, surrounded as we are by so many marvels of modern technology, to forget our foreign brothers who have neither schools, nor homes, nor

shoes. Too often we admire the splendid machine that swallows up 1,000 miles in little more than an hour, but we tend to overlook the multitudes who teem miserably in the poverty-stricken areas beneath the aircraft. Or we point with pride to the pylons carrying the modern power grid across continents, but we don't think of the poverty, ignorance and disease of those in whose fields the power lines stand.

Yet the social teachings of the Church are a constant reminder of the Christian obligation to assist our less fortunate neighbors. By fostering interest and participating in the work of groups like Unesco, we fulfill in a modest way this obligation in charity imposed by the Master who "had compassion on the multitudes."

BOOKS

She Looked for a Happy Ending

THE MIDDLE AGE OF MRS. ELIOT
By Angus Wilson. Viking. 439p. \$4.95

Prior to this latest novel, only one of Angus Wilson's books, *Anglo-Saxon Attitudes*, has had an American edition. But unless I am greatly mistaken, *The Middle Age of Mrs. Eliot* will win him a deserved and distinguished prominence. No discerning reader or critic who takes the novel seriously can ignore its first-rate and permanent quality.

It is a dense and absorbing psychological novel in the Jamesian tradition, though eminently more readable, surely. One thinks, too, of the work of E. M. Forster. To say this is not to suggest that Wilson is merely derivative but rather to point to his undoubted original vigor which qualifies him to augment the living tradition of the English psychological novel. It is interesting, too, that he utilizes this tradition very deftly as a themal and symbolic factor in developing the attitudes of his characters.

As the title suggests, the book deals with the critical early 40's of Meg Eliot. From an insecure childhood in which she is thrown upon her brother's association without sufficient mutual understanding, she grows into a temporary—or better, apparent—success as loving wife and socialite. Her happy status, however, is violently destroyed while on a trip to the East with her husband. Unselfishly yet without ostentation he intercepts from the gun of a disgruntled

student a bullet meant for the Minister of Education of fictitious Badai.

The last three-quarters of the book is a gradual and intense revelation of Meg's ultimate psychological core in her process of breaking down, recovering and adjusting to her new life. Her intelligence and wit make her resourceful yet surprisingly obtuse at times to the way she interferes in others' lives. Plot in the more conventional sense is brilliantly minimal. This enables the author to exploit with distinction his varied and multiple sense of psycho-

logical fact and color. She and her brother David finally manage to come to terms with themselves by coming to terms with each other while she recuperates at his nurseries in Sussex. She, the worldly-minded, childless, guilt-ridden widow, and he, the agnostic, somewhat puritanical, bereaved homosexual-turned-philosopher manage to face fully their human loneliness without ultimate bitterness.

Wilson's craft and vision are of a singularly high order. As we read of David thinking of his sister's final situation, one wonders if an even more positive and indeed a deeper, assertion of the human experience of the tragic might not be available to the author should his view venture closer to the Christian's.

JOHN D. BOYD

The Fringe of Confederate Territory

VIRGINIA: A New Look at the Old Dominion

By Marshall W. Fishwick. Harper. 305p. \$5.50

The Regions of America series, published by Harper and edited by Carl Carner (who also edited the *Rivers of America* series), has come up with a winner in this first entry. Mr. Fishwick, who is professor of American Studies at Washington and Lee University and the author of such books as *The Virginia Traditions*, *Rockbridge County, Virginia* and *Virginians on Olympus*, has written a lively, affectionate and at times caustic account of the Old Dominion—which incidentally got its name, as the author points out, "because Virginia had stood by the Stuarts when other dominions had deserted."

By tracing its history from the christening of the aptly named discoverer ship, the *Discovery*, in 1606 down to 1956 through a series of interpretative essays on such subjects as Jamestown, Washington, Jefferson, Lee, Reconstruction, Poor Whites and Folk Music and by a judicious admixture of original sources. Prof. Fishwick has managed to give the general reader, for whom the book is intended, a vivid picture of the lives and mores of Virginia's citizens, past and present.

And fascinating lives and mores they are. From the "Starving Time" of 1609 in Jamestown when "men whose skull bones showed through pinched faces dug corpses out of their graves and ravenously ate them stewed with roots and herbs," to 1956 when a proper Virginia lady could lament about the

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Supreme Court that the more "they force us to integrate on the surface, the more we'll segregate underneath," is a long stretch of time filled with notable events and men whose impact on the nation has been truly remarkable.

If Prof. Fishwick has a theme, however, it is that the State he loves so well and has written about so prolifically has failed to keep pace with the times. It is today "a political museum piece" facing a new era in history, "but most Virginians are with the rear guard, looking not at the dawn, but at the sunset." He observes that, ironically, in 1926 Virginia was twice-captured:

Rockefeller took over Williamsburg, and Byrd occupied Richmond. This dual triumph of benevolent despotism was no mere coincidence. Neither event would have occurred had not Virginians' enthusiasm for the past excelled their belief in the future.

As for the current troubles in Virginia, the author contends that "by refusing to allow Negroes of ability to receive status and justice, they [the segregationists] have made the current racial crisis inevitable." The lesson of Virginia's history and tradition "indicates that history is incapable of running backward" and that "a constant posture of looking backward is a sign of stagnation. . . . History and tradition should liberate, not enslave. This is the message and the hope of Virginia."

Mr. Fishwick's book contains several "new looks" at some old figures. Especially interesting are his re-evaluations of Captain John Smith and Nathaniel Bacon on the basis of recent scholarship. He finds that Captain Smith was probably telling the truth in his famous journals and that Bacon was more at fault than Governor Berkeley in his treatment of the Indians—so much so that W. E. Binkley's contention in his widely known *American Political Parties* that "in Bacon's Rebellion we encounter the first severe conflict of social forces in which our two-party alignments are rooted" is probably no longer supportable—if it ever was.

One wishes the publishers had included more maps and pictures, particularly after they whetted the reader's appetite with an interesting frontispiece reproduction of a 1751 map of the State. Certainly, however, the book itself contains enough well-phrased and entertaining erudition to interest the layman and excite the amateur. Whether or not Fishwick's book actually encompasses a regional history as indicated by the series title is open to seri-

ous question. Little, if any, notice is paid to neighboring States and contiguous geographic areas. It is, however, a literate and informative beginning of what promises to be a stimulating series.

RAYMOND A. MOORE JR.

Groping for a Synthesis

GODS AND MEN: The Origins of Western Culture

By Henry Bamford Parkes. Knopf. 489p. \$7.50

This is the first of several volumes in which M. Parkes proposes to survey the cultural history of the Western world. *Gods and Men*, after an important introductory chapter on "The Myths of Western Civilization," in which Mr. Parkes states succinctly what are fashionably called his "values," goes on to deal with the ideas, the attitudes, the culture, of Western man from prehistoric days to the end of the Roman Empire. The author stops in the West with St. Augustine, but in defiance of mere chronology includes in this book a summary of the Byzantine achievement.

This is essentially a history of ideas, and indeed of ideas about man's place in nature and the great problems of theology and philosophy. Mr. Parkes has the gift of clear exposition; he writes firmly, seriously, with obvious and by no means unsuccessful efforts to be fair to opposing points of view. His pre-history is wisely brief; attention is given mainly to Judaism, Hellenism and Christianity. His reading suggestions are most useful—up-to-date, varied and accompanied by brief critical descriptions. Mr. Parkes does not pretend to the expert's command over the fields of this book. But he does use for his own quite legitimate purposes the works of the experts. The book covers a lot of ground, but it is no mere aerial survey. It is a stimulating volume, one that challenges the reader to a running debate with himself and the author.

Mr. Parke's own position is a somewhat wistful and chastened naturalism. It is unfortunate that we have no generally accepted single term for the position taken toward ultimate questions of religion and philosophy by many Westerners since the Renaissance, and more particularly since the 18th-century Enlightenment. For this position "rationalism" is a term often used, but it is most unsatisfactory since it lumps into one group many who disavow all that *ratio* has come to mean to Western men.

FATHER RAYMOND

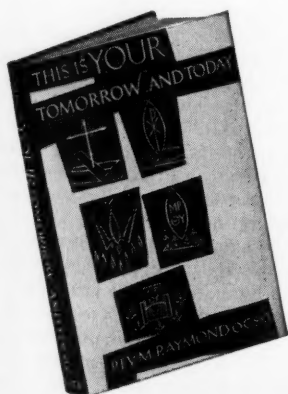
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Mr. Parkes on his very first page assures us that "a pure rationalism can result only in social disintegration." He can even write that "while a historical account illuminates the development of Jewish monotheism, it does not wholly explain it"; and he is notably harsh toward a writer like Gibbon. He himself is quite free from the rationalist's addiction to ironic superiority toward the superstitions of higher religion.

Yet when all the cards are down, Mr. Parkes does remain outside the Judeo-Christian religious tradition. He loves the Greeks, those children of a sunny and natural Nature; but he admits they failed to preserve "social order and cohesion." It is clear that he thinks we too in the West today are failing, that we need the "central symbolisms" of "ethical monotheisms, natural law and the kingdom of heaven." No doubt he will return to this theme in his final volume. At the moment, he has not told us how we may achieve belief in these "myths," these "symbols," when the evidence of the last two centuries makes it clear that not even the intellectuals are quite capable of the astounding feat of believing in what

they know they don't believe in. A myth, if Miss Stein may once more be parodied, is a myth is a myth.

CRANE BRINTON

THE AUTOBIOGRAPHY OF CHARLES DARWIN

Ed. by Nora Barlow. Harcourt, Brace. 253p. \$4.50

During this centenary of Darwin's *Origin of Species*, we particularly welcome any new light on the man and his work. This first publication of an unexpurgated edition of Darwin's autobiography sheds new light on several important phases of Darwin's career. It is, besides, written in a pleasant style. In appendices appear useful correspondence and a rather lengthy (and somewhat boring) account of the Butler-Darwin controversy.

The most important reinstated section is that on religion. While Darwin himself was never the propagandist for materialism and agnosticism that Huxley was, or Haeckel, we find that by 1839 or a little before, he had become a disbeliever. Darwin mentions, as a

prominent reason, his inability to agree with the argument from design.

This argument has suffered at the hands of believers and non-believers. It is not, of course, the metaphysical argument for the existence of God. That is the first of St. Thomas' five, the argument from sufficient reason. Probably Darwin never heard of it. But this argument once made, design fits into place. We get insights from the autobiography into Darwin's working methods, his friendships with other scientists and his family life. In a nutshell, this is a book for the shelf of all who are in any way interested in the great problems of evolution.

J. FRANKLIN EWING

FILMS

EMBEZZLED HEAVEN (*Louis de Rochemont Associates*). The most remarkable feature of this film (German-made, English dubbed in) proceeds from the fact that His late Holiness Pius XII granted its producer permission to photograph a number of its scenes in and around the Vatican, culminating in a papal audience in St. Peter's, as an integral part of the story. Thus when the picture's heroine, a pious, elderly cook with an overwhelming problem of conscience (Annie Rosar), makes a pilgrimage to Rome seeking expiation and forgiveness, the moviegoer is made to seem a participant in this thrilling experience.

In a sense the fictional framework enhances the emotional impact of the papal audience sequences which, photographed in color, are in themselves beautiful and vivid and now irreplaceable. In another sense, however, the preceding fiction fails to keep pace with the actualities of the Vatican scenes. The total effect is as though some talented amateur film-makers had somehow fallen heir to the priceless documentary footage and willy-nilly built a story around it.

Actually this is not the case. The movie is based on a Franz Werfel novel, which in turn is supposedly based on fact. Fact or fiction, the crux of the story is the agonizing plight of the elderly heroine following her agreement to finance the education of her nephew for the priesthood. After years of impoverishing herself for this purpose she discovers that the young man has never been near a seminary but on the contrary is a congenital ne'er-do-well who has simply been using her as a meal



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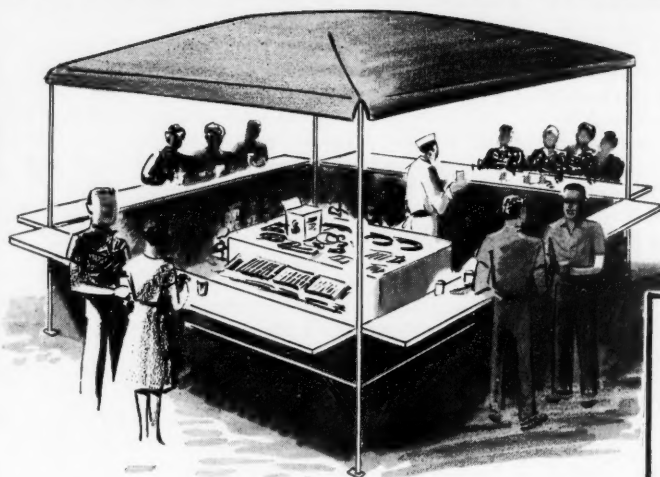
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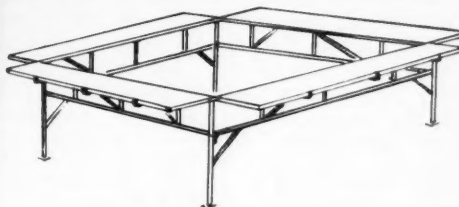
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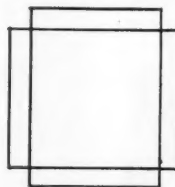
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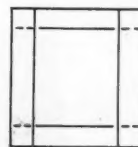
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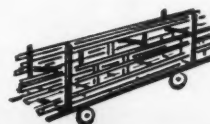


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ticket. To round out the dismal situation she then convinces herself that she is morally culpable because her motive was the selfish one of attempting to buy her way into heaven. Werfel may quite possibly have been acquainted with a woman who had just such an unhappy experience. On the screen, however, the moral problem seems oversimplified and unconvincing.

Nevertheless, many of the film's individual religious insights are valid. Furthermore, whatever their context, we are forever in producer Ernst Maritschka's debt for the inspiring papal scenes. [L of D: A-1]

APARAJITO (THE UNVANQUISHED) (Edward Harrison) is a sequel to *Pather Panchali*, the admirable neo-realistic film evocation of Bengal village life a generation ago which has recently brought world-wide prestige to the Indian film industry among serious film students. The second film follows the same small family of *Pather Panchali* as they move to the city seeking a change of fortune. Once there, the improvident, eternally optimistic father sickens and dies. Hard on the heels of this blow the mother sees her young son also slipping away from her as his education awakens him to broader horizons than she ever knew. Before she too dies, she finds the wisdom and serenity to let him go.

A synopsis, however, gives little indication either of the film's technical

skill or its humanistic insights. Though they do not quite match those of the first picture, perhaps because the element of discovery and surprise is gone, they furnish an impressive example of authentic, all-too-rarely achieved screen art. [L of D: A-1] MOIRA WALSH

THEATRE

A RAISIN IN THE SUN. A hired observer of the theatre often falls into a mood resembling that of Gilbert and Sullivan's policeman who complains that his lot is not a happy one. Those are the spells when his maturity is affronted by the lechery of a Restoration comedy followed by the depravity of the characters in *Sweet Bird of Youth*. Then suddenly, on an enchanted evening, he is rewarded with a virile and wholesome drama such as *A Raisin in the Sun*, or a revival of Thornton Wilder's lovely idyl, *Our Town*.

The producers of *Raisin in the Sun* are Philip Rose and David J. Cogan, who installed their production at the Barrymore, where it is doing right well at the box office. Its dramatic appeal, in your reporter's opinion, is even more impressive than the line at the ticket window, which may have no more significance than a queue of curiosity-seekers eager to see a theatrical "first." Sid-

ney Poitier is making his first appearance as a Broadway star, the producers are presenting their first production, and Lloyd Richards, pending further research in the annals of the stage, is the first Negro director of a Broadway play.

Author Lorraine Hansbury has given us the story of a Negro family that comes to a crisis sometime between World War II and yesterday. The central character is Walter Younger, who is worried because, at the age of 35, he cannot see a way to give his young son a better start in life than his father gave him.

Walter and his family live with his widowed mother, the real head of the Younger family, in a rather dingy apartment on the Southside of Chicago. In the opening scene his mother is expecting a \$10,000 insurance check, the legacy of her recently deceased husband. Her relatives, of course, are eager to tell her the best way to spend it. Walter wants to buy a piece of a liquor store, an obviously profitable investment. His younger sister, a premedical student, wants part of the money set aside for her further education. When the bickering gets too hot, the matriarch walks out of the house and does what she thinks is best for her family. Her decision, though essentially sound, confronts the family with a problem more serious than the one she hoped to solve.

The story line, however, is not the focus of interest. Our attention is at-



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tracted and held by the behavior of the characters rather than the mechanics of the plot. Sitting in the audience, we are not concerned about what will happen to the Youngers; our interest is centered on what the several members of the family will do. We see the Youngers embroiled in a never ending intramural quarrel, we doubt that family loyalty can hold them together, and we breathe easier when they close ranks against an outside enemy.

Superficially, *A Raisin in the Sun* is social drama, offering the author numerous opportunities for interracial propaganda or special pleading. Miss Hansbury wisely declines to usurp the function of the pulpit, the social reformer or the working politician. She writes her drama straight and its social implications, its suspense and its effervescent humor are the result of the friction of the characters, as sparks fly from a grindstone. Essentially the play is a study of Negro character under pressure. As represented by the Youngers, Negro character is sustained by a religious prop and a masochistic sense of humor. It often bends but rarely breaks. Negroes have to be tough to survive.

While there are obvious flaws in Miss Hansbury's script, they are of minor importance and it would be captious to mention them since they are covered by understanding, by sensitive direction and by superlative acting. Sidney Poitier's handling of Walter Younger is incandescent and Claudia McNeil is magnificent as the stalwart matriarch. Ruby Dee, as Walter's fretful but sensible wife, submits an electric performance. Even when her back is turned toward the audience, her tensed or relaxed body expresses her emotion as eloquently as voice or gesture. All other roles are in skillful hands.

The dingy setting was designed by Ralph Alswang, and Virginia Volland selected the costumes. Their contributions are appropriate without distracting attention.

THEOPHILUS LEWIS

THE WORD

O God, from whom all good things proceed, generously grant to our supplications that we may, by Thy inspiration, think those things that are right, and, by Thy governance, perform the same (Prayer of the Mass for the Fifth Sunday after Easter).

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LAS Arts and Sciences	FS Foreign Service	M Medicine	SF Sister Formation
AE Adult Education	G Graduate School	Mu Music	Sy Seismology
C Commerce	IR Industrial	N Nursing	Sp Speech
D Dentistry	J Relations	P Pharmacy	AFROTC Air Force
DH Dental Hygiene	L Journalism	PT Physical Therapy	AROTC Army
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In a most pronounced way, the liturgical prayers of Holy Mother Church invariably reflect an attitude or conviction that is a genuinely religious thing: a profound and urgent sense of need. Perhaps the best single word for this outlook is *humility*. The Church knows well that fallen man stands in sore need of everything that is truly good, and she understands perfectly who it is *from whom all good things proceed*. No doubt it is for this reason as much as for any other that the ritual petitions of Mother Church are never idle or trivial or shallow or merely sentimental. She has a firm grasp on both the actuality and the gravity of the situation. She knows how good God is and how very much we need Him.

This morning, as often, the Church offers to God our Lord a dual prayer, and the two parts of the plea are strongly related.

It has been wisely observed that the practice of, say, a moral virtue like complete honesty is not so simple or easy a matter as might at first appear. For there are two distinct steps in thoroughgoing honesty. I must first see the objective truth. Then I must act on it. This is the principle, basic yet so easily overlooked, which the Church generalizes in her prayer of today. The mind must first be right if the deed is to be right.

It is easy, as well as frequently correct, to attribute men's moral lapses, their regular failure to live up to standards of one kind or another, to human weakness. The weakness may be more or less congenital, it may be more or less cultivated, but there it is for all to see: the flaw in the character, the glaring moral debility, the fly in the ointment of a human personality.

All very true. We witness the dismal phenomenon repeatedly, we experience it painfully. And yet—

As one grows older and presumably wiser, a nagging doubt begins to stir in the mind concerning this pat and universal diagnosis of human aberrations. The doubt will not down; indeed, new experience tends to nourish and confirm it. The suspicion waxes to certitude: any number of serious moral problems are rooted, not in the human will and its weakness, but in the human mind and its fuzziness or downright density. It is as the ballplayers say: You've got to see the ball before you can hit it.

The mind has two functions: to perceive and to judge. The intelligence must achieve some fairly clear if rudimentary comprehension of what is meant by the proposal, "Two plus two

is four." Then the intelligence, either satisfied or outraged, will either accept or reject the proposition. With a mighty effort my keen mind pounces in a flash upon the truth: by the belt of Orion and the prophet's sacred slipper, it is so. Two plus two is four. (There is no gain-saying Jesuit training.)

So the Catholic mind must apprehend the essential Catholic truth, and must approve of it. Only then, obviously, will the Catholic will perform the Catholic deed.

Someone else will have to explain—for the writer, quite apart from the fierce struggle with two-plus-two, has his own obscurities—how a certain number of tolerably educated Catholics retain the notions they evidently entertain on such subjects as the integrity of confession, the nature and authority of the Church, the necessity of basic self-denial, the gravity of slander and the Catholic code of sexual morality. Even more emphatically, someone other than the present commentator will have to diagnose the Catholic who does understand all this and much else—and does not agree with it. The good Protestant at least recognizes that he is a Protestant. He does not commonly say Catholic prayers and frequent Catholic sacraments.

That we may by Thy inspiration think those things that are right, and by Thy governance, perform the same. What a splendid prayer! First, the inspiration; then, the governance.

VINCENT P. MCCORRY, S.J.



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